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Memoirs

of the

Historical Society

of

Pennsylvania

Vol. III - Part 1

DESCRIPTION

OF THE

PROVINCE OF NEW SWEDEN.

NOW CALLED, BY THE ENGLISH,

PENNSYLVANIA, IN AMERICA.

COMPILED

FROM THE RELATIONS AND WRITINGS OF PERSONS WORTHY OF CREDIT, AND ADORNED WITH MAPS AND PLATES.

BY THOMAS CAMPANIUS HOLM.

TRANSLATED FROM THE SWEDISH,

FOR THE HISTORICAL SOCIETY OF PENNSYLVANIA.

[Memoirs vol III pt. 1]

WITH NOTES.

BY PETER S. DU PONCEAU, LL. D.

President of the American Philosophical Society, Member of the Royal Academy of History and Belles Letters of Stockholm, and one of the Council of the Historical Society of Pennsylvania.

Philadelphia:

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III

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At a meeting of the Council of the Historical Society of Pennsylvania, held December 18th, 1833, the following resolutions were unanimously adopted:—

Resolved, That the thanks of the Council are due to *Mr. Du Ponceau* for the promptitude with which he has complied with their invitation to translate from the Swedish, the ancient and curious history, by Campanius.

Resolved, That the judicious notes and interesting appendix, with which the learned translator has accompanied his version, render it a rich accession to our stock of historical antiquities.

From the Minutes.

J. R. TYSON, Secretary.

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Page 46, *line* 1st and 2d, of the notes; for "*Quequewakee*," read, *Quequenaku*, (pronounced, KWEA-KWEN-AW-KOO.)

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THE

TRANSLATOR'S PREFACE.

The book, of which we offer a translation to the public, from a copy kindly lent to us by the Library Company of Philadelphia, was printed at Stockholm, in the year 1702, under the patronage of Charles XII., to whom it is dedicated. Nothing is known of the author, except that his grandfather, the Rev. John Campanius Holm, was a minister of the gospel, who accompanied Governor Printz, as his Chaplain to America, in the year 1642, and remained here six years as pastor of the Swedish churches; during which time he learned the Indian languages, so that he was able to translate Luther's Catechism* into the idiom of the Lenni Lenape, or Renappi, as they were then called: some of the tribes making use of the letter R, where others employed the letter L, which is not uncommon among different tribes of the same Indian nation. It is also known that our author's father was likewise in this country, at the same time with his grandfather; but we are not told in what capacity.

* This catechism was printed at Stockholm, in Delaware and Swedish, in the year 1696, in one volume of one hundred and sixty pages, 12mo; at the end of which is a vocabulary, which our author has inserted in this work, with dialogues, &c. There is a copy of it in the library of the American Philosophical Society, and one in the translator's private library.

It is remarkable that a subsequent writer on the history of New Sweden, of whom we shall presently have occasion to speak, although he sometimes quotes our author's work, does not number his grandfather among the ministers of the Swedish congregations, whose pastoral services he records; His silence, however, is not sufficient to contradict what our author says of his father and grandfather, which is confirmed by the work which the former has left behind him, and also because Acrelius, the writer we are speaking of, takes up the history of his church only from the year 1655, and speaks but slightly of the ecclesiastical affairs of the preceding period, although he is very full and particular as to the political history of the country.

It does not appear that our author ever was in America: he does not, in any part of his book, speak of his own knowledge. His information is derived from the notes or memoranda left by his grandfather, and from the verbal accounts which he received from his father; to which he has added those which he derived from the writers who preceded him, and particularly from the manuscript relation of the Swedish engineer, Peter Lindström, or Lindheström, which is deposited in the Royal Archives at Stockholm.

We cannot say much in praise of this author's talents as a writer; nor of his judgment or sound criticism. Many of the things which he relates, will justly be considered as fabulous. But at the time when he wrote, this country was but little known, and those who visited it were fond of relating wonderful stories, which seem to have obtained general credence. When we read many of the books written in those days on the subject of America, we think we are reading the accounts of Africa, given by those ancient writers whose works are reviewed or analyzed by the Patriarch Photius, in which we find men without heads and other similar monsters. Here we find, not men, it is true, but fishes,

that have no heads, and which have only four guts, by means of which they receive and eject their food; and the manetto fish, that spouts up water like a whale. We have also a prophetic grass, by means of which a sick man may know whether he will die or recover. Besides these and other fables of the like kind, our country is peopled with black and white Indians, with lions, hares, sea spiders, large as tortoises, nightingales, and other animals that are known not to exist in this part of the world, as if every country ought to have fables connected with its early history.

Did this book contain nothing else than these fabulous recitals, it would not be worth the trouble of translating it; except, perhaps, to serve as an example of the credulity of mankind, and to show what strange opinions were entertained of our country, within less than a century and a half of the present period. But there are other matters in it which are truly interesting. Such, for instance, as the description of the country once called New Sweden, at the beginning of the last century, so different from what it is at present, that the location of numerous creeks, points of land, towns and other places well known in those days, and the names of which have been preserved, can no longer be accurately determined. It is curious to see the now famous cities of Philadelphia and New York, described as *clever little towns*, as they were in fact at that time. The political history of the country, from the first settlement of the Swedes to the arrival of William Penn, and for some time afterwards, is not the less replete with interest for the present inhabitants of Pennsylvania, New Jersey, and Delaware, as well as that of the habits, manners, and customs of the Swedes and Dutchmen, who inhabited this country before us. Nothing can be more truly moving, than the account given of those patriarchal times by the venerable pastor Erick Biörk, in his letters to his friends in Sweden, of

which extracts are contained in the 10th chapter of the second book of this work. It is pleasing, also, to see, described by a foreigner, the happiness of this people, under the government of our illustrious founder.

The vocabulary and dialogues in the Indian language, which are contained in the fourth book, with their translation into English, will also be found interesting to philologists.

These, we believe, are the reasons that induced the Historical Society of Pennsylvania to cause this work to be translated, and to undertake its publication. It cannot but be well received by those who take an interest in the early history of our country, of which the most correct accounts are to be obtained from those by whom it was first settled.

This work is divided into four books.

The first treats of America in general, and describes it as it was known to geographers at the beginning of the last century. It is curious to compare it with the present situation of this continent; and to observe the great changes that have taken place since that time.

The second contains a brief history of the country situated on both sides of the Delaware, which was formerly called New Sweden, from its first settlement by the Swedes to the time when the author wrote, and a description of it as it existed when the Swedes were in possession of it. This description is almost a literal copy of the fifth chapter of Lindström's relation above mentioned; a French translation of which is in the library of the American Philosophical Society, which was procured for them from the Archives of the government at Stockholm, by Capt. William Jones, who was Secretary of the Navy of the United States, and a member of the Society.

The third book gives an account of the Indians who inhabited the banks of the Delaware in the time of the Swe-

dish government, when they had not yet been corrupted by an intercourse with the whites. There is not much in it that is new, nevertheless, it is not without interest.

The fourth and last book contains the vocabulary and dialogues above mentioned, with an addenda of some of the wonderful things that were then current in Europe, respecting this country.

It was thought better to translate the whole work, than to give it by way of extracts, as it might have been thought by some, that what was left behind, was more interesting than that which was presented to the public; as it is, the reader will judge for himself.

There is a later Swedish work on the same subject, which we have already alluded to, and deserves to be made known. It is entitled "A Description of the present and former State of the Swedish Congregations in New Sweden, since New Netherlands, and now Pennsylvania, and in the neighbouring parts on the Delaware, West New Jersey, and New Castle County, in North America. By the Rev. Isaac Acrelius, late Provost of the Swedish Churches in America, and Officiating Minister at Christina." It was printed at Stockholm in 1759.

The author, as it appears, resided in this country in the situation above mentioned, from November, 1749, to February, 1756, a period of more than six years; and, of course, speaks from his own knowledge. His work, which consists of 534 pages, small quarto, is divided into eight books, the five last of which are exclusively devoted to the ecclesiastical affairs of the Swedish congregations; but the three first, contain the civil and political history of the country under the Swedish, Dutch, and English governments, to the time when the author wrote: and that history is in our opinion much more complete, and in every respect superior

to that now presented to the public; to which, however, as being the oldest, the preference has, for the present, been given. We have extracted from it, in the form of notes, the modern names of many of the places, the Swedish and Indian names of which are given by Companius; which, it seems, the latter was not acquainted with, or did not think proper to explain, and we have taken from that work a list of the names of the Swedish families which resided on the Delaware, in the year 1693, with the number of individuals contained in each, which will be found as an appendix at the end of this translation. We have thought that it would be interesting to the descendants from those families, of whom we believe there are many in this country.

We ought to observe here, that several of those families have changed their names, in order to bring them within the analogy of the English language. Thus, *Bengtsen*, has been changed to *Bankson; Hulling* to *Fulling; Gostafson* to *Justisson; Kyn* to *Keen; Coln* to *Cullen; Hesselius* to *Issilis; Colsberg* to *Colsberry; Van Neman* to *Van Nimmen; Diedrickson* to *Derrickson; Hendrickson to Henderson*, &c. This observation is made by Acrelius, so that these changes had already taken place about the middle of the last century; yet, several of the old Swedish names may still easily be recognised.

Our author has adorned his work with a number of maps, plates and wood cuts, out of which we have selected a few to annex to this translation, the principal ones, are two maps, the one of New Sweden, including both sides of the bay, and river Delaware up to Trenton falls, as it existed in the year 1654, and the other of Pennsylvania, a few years after the arrival of William Penn. The first is reduced from a larger map, which was made by the engineer Peter Lindström, (often mentioned in this work,) for the King of Sweden, in the years

1654 and 1655.* The names of places are in Indian or Swedish; sometimes both the Indian and Swedish names are given, with the word *eller* which signifies *or*. The word *udd*, or *udden*, means a point of land, *Kil* or *Kjl*, and *Kjlen* or *Kilen* means a creek. What farther explanations may be required for the understanding of this map, are given in notes in the course of this translation. The other map is reduced from that of Nicholas Visscher, a Dutch Geographer of that period. It requires no explanation, any more than the three small plates, representing Fort Trinity, the Siege of Fort Christina, and a view of an Indian Fort, which are also annexed.

In this translation, nothing has been aimed at but correctness, a few notes only have been added, where they were thought necessary to elucidate the text; particularly in respect to proper names and places, of which the situation and modern denominations have been given, as far as has been possible.

* The author informs us that the original of this map was destroyed by fire in the conflagration of the Royal Palace at Stockholm, in the year 1697. But it seems that a copy of it had been previously taken, which was, and is still deposited in the Royal archives. Of this a copy exists in the Library of the American Philosophical Society, which was procured for them by the kindness of Captain William Jones above mentioned. It is of the length of 27 inches and a quarter; and there is a scale of German miles of fifteen to a degree, which makes the distance from the mouth of Delaware Bay to Trenton Falls, considerably greater than it really is, and the other distances in proportion. This map, therefore, is not to be relied on, and can only serve to show the relative positions of places, with their Indian, Dutch, and Swedish names. We must make large allowances for a map made at that period of time, when the country was almost entirely in the possession of Savage tribes, and when the means for carrying on such operations were but scanty. Instead of finding fault with, we ought, on the contrary, to give credit to Mr. Lindstrom for having done so much as he did, under the then existing circumstances. This large map is, most probably, the one from which the small one annexed to this work was reduced. We hope, at some time or other, it will be published *in extenso*, as a monument of the early beginnings of our country.

DESCRIPTION, &c.

BOOK I.

OF AMERICA IN GENERAL.

CHAPTER I.

Of America in general, its Situation, Divisions, Settlement by Europeans, and the Forms of Government therein established.

The whole earth is a round ball, consisting of land and water. Geographers have divided it into two parts, one which they call the Old and the other the New World. The old world is that in which we live: it contains Europe which lies to the north, Asia to the east, and Africa to the south. The New world is called America, and lies out to the west: it has existed as well as the old ever since the creation; but to us who inhabit the Old World it has become but lately known. Although the object of this book is only to give a short description of the American provinces of New Sweden and Virginia, we have thought that it would not be amiss to preface it with something on the subject of America in general, or, as it is called by sea-faring men, the West Indies.

According to the learned geographer, Philip Cluverius, America is bounded, to the east, by the Atlantic and Ethiopic sea; to the west, by the South sea, or Pacific ocean; to the south by the straits of Magellan and Terra Magellanica; and to the north, by the Icy Sea and the country lying under

the Arctic pole. All the geographers and learned men who have given descriptions of the New World, have divided it into North and South America, with the islands to each part respectively belonging. Those parts are divided from each other by an isthmus about fifteen miles broad, which is called the Isthmus of Panama: the country that lies to the north of it, is called North, and that to the south, South America.

To North America, belong the Gulf of Mexico, the great river St. Lawrence, and Hudson's Bay. These are worthy of notice, as being the seats of European settlements, the principal of which are the following:—.

Mexico, or New Spain.—This is the chief possession of the Spaniards in America. It was conquered by Fernando Cortez, a Spaniard, in the year of our Lord 1521. There is a fine city in which the viceroy has his residence; it is an archbishop's see, and has a university.

New Mexico, or, as some call it, *New Granada*, lies beyond New Spain, and consists of several kingdoms which the Spaniards first discovered in the year 1598. There are in that country mines of gold and silver, with other minerals and various kinds of precious stones.

Florida, which was also taken possession of by the Spaniards, and was so called in consequence of its having been discovered on Palm Sunday, which in their language is called *Pascua de Flores*. They have only made settlements a little way into the country, where they have the towns of St. Matheo and St. Augustine. But the country called Carolina, which lies between them and Virginia, belongs to the English, who took it from the French in the year 1600. The French had begun to settle it in 1564. There are in that country mines of various metals, particularly of copper and lead.

Canada, under which name is included all the remaining territory lying to the north, as far as Hudson's Bay. That country was first taken possession of by the Spaniards; but

they, not finding in it what they wanted, afterwards abandoned it, calling it *Cabo de Nada;* that is to say, *Cape Nothing.** It consists of several provinces, among which is New France, on the river St. Lawrence, which was first settled by the French in the sixteenth century, under the reign of Francis the First. There are in that country mines of copper and lead. Quebec is the chief town, where the French viceroy resides. It was taken by the English in the year 1629.

LOUISIANA lies next to Virginia, and was taken possession of by the French, in 1678, and so called after the name of her monarch. The whole province is considered as part of New France.†

Estotiland, *Terra Laborador*, or *Nova Britannia*, lies on Hudson's Bay, to the north of New France: there gold and silver are found, as well as precious stones, and also marble, jasper, and emeralds.

VIRGINIA.‡—where there are European colonies; to wit: New Sweden, New England, and New Holland, of which we shall speak in their proper places. There is much said about them in various books and treatises.

* This is a fanciful etymology, which has no foundation in fact. It is now well known, that *Kanada*, in the Iroquois languages, means a *town*, so that the first French settlers mistook the name of a part for that of the whole. *See Transact. of the Hist. Com. of the American Philosophical Society.* Vol. I. p. 437.

† New France and Louisiana were under separate governments; but the limits of each were never accurately defined. The question was settled by the cession of Canada and all the eastern part of Louisiana to Great Britain, in 1763.

‡ At the beginning of the 18th century, all the country between Canada, or New France and Florida, was called *Virginia:* the Dutch and Swedish settlements on the North river, and the Delaware, were considered by geographers within its limits. It would have been well, perhaps, if, at the declaration of independence, that name had been adopted by the United States for the Union, instead of *America*, which belongs to other nations, as well as to ourselves.

There is a part of Virginia which is called *Maryland*, or *Terra Mariæ*, whence the Europeans are supplied with the best Virginia tobacco. Farther across the wilderness, there are several newly discovered lands, among which are *North Wales*, *South Wales*, and *New Denmark*. The sea which washes them is called *Mare Christianum;* but all beyond it towards the Arctic pole is *Terra incognita*.

In this northern part of America, there are, also, large tracts of land, which were discovered towards the end of the last century; that is to say, in the year 1680, and the following, which till then were unknown to the Europeans. They were travelled over by Father Lewis Hennepin, a missionary friar, of the order of Recollects, and an apostolical notary. Those lands lie between New Mexico, and the Icy Sea, and greatly exceed in size all Europe; extending over 800 miles in length. They are inhabited by 200 nations or tribes, who all speak different languages, and the country is watered by a large river which flows through it.

Father Hennepin describes an immense fall of water in the river Niagara, between Lakes Ontario or Frontenac and Erie, the like of which is not to be found in the whole world. It is above 600 feet high, and falls down a high rock, which it divides into two parts; so that the water falls down on both sides. The water, in falling from that enormous height, makes such a tremendous noise, that it may be heard in fine weather at fifteen miles' distance. See Father Hennepin's description of that wonder of nature.

There are some, who are of opinion that North America extends to Japan; whence they infer that a shorter way might be found than that hitherto followed to reach that country, and also China, without crossing the equinoctial line. The same Father Hennepin, who during eleven years travelled over America, has explained this fully in the third part of the relation of his travels. The first part is en-

titled: "*Description de la Louisiane, nouvellement découverte au Sud-Ouest de la Nouvelle France, &c.;*" the second, "*Nouvelle Découverte d'un très grand pays, situé dans l'Amérique entre le Nouveau Mexique et la mer Glaciale, &c.;*" and the third, lately published: "*Nouveau voyage d'un pays plus grand que l'Europe, &c.*"*

To South America belong the river of the Amazons, which flows eastwardly under the equinoctial line, into the Atlantic Ocean, and the river La Plata, which, more to the south, follows a similar course. They are both worthy of notice, as they are the seats of the principal settlements, which are the following:—

Terra Firma lies on the Mexican Gulf, south of the Isthmus of Panama, and belongs to the Spaniards, who have divided it into several provinces; as Terra Firma, proper, whom some also call Castilla, or Auria. Panama is a fine commercial city. Portobello, or *Portus Pulcher*, has a fine harbour, situated on the Gulf of Mexico. Farther, are Carthagena, Santa Martha, Venezuela, New Andalusia, Carrabana, Paria, New Granada, &c.

Peru or *Regnum Peruvianum*, is, next to Mexico, the most important province in America. It was conquered in the year 1529, under the reign of the Emperor Charles the Fifth, by Francisco Pizarro, a Spaniard, and since that time has remained in the possession of Spain. That country is divided into three governments, or prefectures, which are the following:—

1st. The prefecture of *Quito*, which lies close under the line. Its chief town is Quito, which is the seat of the royal council, and has a university.

2nd. *Los Reyes*, or *Præfectura Regum*, lies south of the above, and is thus in the middle of Peru. Its capital is Lima,

* That country was no other than the beautiful valley of the Mississippi, which when this book was written, had but lately been discovered.

otherwise called *Los Reyes*, or *Civitas Regum*. It is the finest city in America, and was built by the Spaniards, in the year 1535. It is the residence of the viceroy of Spanish South America.

3d. *Los Charcas*, or *Præfectura Charcarum*, has for its chief town *La Plata*, otherwise called *Argentea*, which is an archbishop's see. *Potosi*, or *Potosium*, in that province, has the best mines in all America.

Chili. This country was taken possession of by the Spaniards, in the year 1535. The climate is rather cold. *St. Jago*, or *Fanum Sancti Jacobi*, is the capital and the governor's residence.

Terra Magellanica is so named after Fernando Magellan, a Portuguese, who discovered it in the year 1520. From its situation the climate is pretty cold. The Spaniards built there two towns, *St. Philip* and *Nombre de Jesus;* but, finding the country too cold, they afterwards abandoned it.

Tucumania. The Spaniards possessed the greatest part of this country: *St. Miguel*, or *Fanum S. Michaelis* is the principal town. *St. Jago del Estero*, or *Fanum S. Jacobi de Storea*, is the place of the governor's residence.

Paraguay. This country also belongs to the Spaniards.

Brazil. This country was taken possession of by the Portuguese, in the year 1501; who still retain the same, though they have been some time driven out by the Hollanders: it yields to them a good profit, particularly by the culture of sugar. *St. Salvador*, or *Fanum S. Salvatoris*, is the capital, where there is an archbishop's see, a good harbour, and two strong fortresses. There has been lately discovered here a rich gold mine, which produces yearly a great income. It is said that the deeper and the longer you dig, the richer is the ore that is found. There are here snakes that are not venomous, and are used for food.

Amazonia is a large tract of country, with small cultivated districts, lying on the river of the Amazons. It is not much settled by Europeans.

Of the islands that encircle and belong to America, the following are the principal of those which are settled by Europeans:—

The *Azores*, or Hawks' Islands, (*Insulæ Accipitrum*,) lie very near Europe; so that it is not determined whether they belong to this part of the world or to America. While they belonged to the Netherlands, they were called *Insulæ Flandriæ*. They now belong to the king of Portugal, and are nine in number. They are all very fruitful. *Terceira* is the principal island; *Angra* is its capital.

The *Antilles*, which have been so called by the Spaniards, as being *Insulæ antè Americam*. Several of these islands lie before America, and are met with when you sail from Europe to that continent. There is a considerable number of them, and they are divided into four classes. 1. The Larger Antilles, (*Antillæ Majores*.) 2. The Windward Islands. 3. The Leeward Islands. 4. The Lucayan Islands.

The larger Antilles are the following:—

1. *Hispaniola*, the greatest part of which belongs to the Spaniards. St. Domingo is the oldest and the principal of all the capital cities that the Spaniards have in America. The French have settled themselves on the northern part of the island.

2. *Cuba*. This island lies farther off, and belongs entirely to the Spaniards. There is the great commercial city of the Havannah, which is the rendezvous of the Spanish galleons.

3. *Jamaica* is a great deal smaller, and formerly belonged to the Spaniards, who built a city there, which they called *Sevilla del Oro*. They held it until the year 1655, when they were driven from it by the English. In the year 1692, the

island was ruined by an earthquake, which the French having observed, they tried to become masters of it, but the English fortunately maintained their possession. That island produces the best sugar.

4. *Porto Rico,* or *Insula Portus Davidis,* is the smallest of these islands, and belongs to the Spaniards, who have built there a city called *San Juan de Puerto Rico.* In all these islands there are gold and silver mines; particularly in Porto Rico.

The *Windward* Islands (*Insulæ ad Ventum,*) lie to the east of the Larger Antilles, and are also called the *Caribbee* Islands. They belong to different European nations. The French have Guadaloupe, Martinique, St. Croix, St. Bartholomew, St. Lucia, and Tortola. The English have Montserrat, Antigua, Nevis, and Anguilla. The island of St. Christopher is divided between them and the French.

The Danes have the Island of St. Thomas, and the Dutch that of St. Eustatius. Tobago belongs to the Duke of Courland, to whom it was given as a present by King Charles II. of England.

The *Leeward* Islands (*infrà ventum*) are opposite to Terra Firma, to the south of the great Antilles.

The Island of *Trinidad* and that of *Margarita,* belong to the Spaniards, who have there a rich pearl fishery. *Curaçao* belongs to the Dutch.

The *Lucayan* Islands lie off the coast of Florida to the north of the larger Antilles. Those that are best known are *Bahama, Lucayoneca* and *Guanahamia;* this is the first Island that Christopher Columbus discovered, and it was called by him St. Salvador: some, however, think that the first of these Islands is that which the Europeans first discovered in America.

The islands which lie on the coast towards Africa, are the following:—

Terra Nova, or *Newfoundland*, which lies off the coast of Canada, where the great river St. Lawrence discharges itself into the ocean. The English hold the greatest part of this island, but some parts are held by the French and Dutch. There is an immensely rich fishery.

The Islands of *Assumption*,* *St. Johns*,† and others in the neighbourhood of Newfoundland, all belong to the French. The *Bermuda* Islands are small, and lie near to each other. They all belong to the English, who call them the *summer*‡ or Devil's Islands (*insulas æstivas seu Dæmonium.*) There is in those islands a good pearl fishery.

The islands situated near Brazil, are small and belong to the Portuguese.

The American Islands on the Pacific, are the following:—

California,§ lies opposite to New Mexico and is separated from the continent, by the *Mare Purpureum* or *Red Sea.* This is the largest island which the Spaniards possess in America. From California, the land extends itself to that part of Asia, which is called Terra de Jesso or Terra Esonis:—The passage is only through the straits of Anian, which hitherto has remained unknown, and, therefore, is not to be found in any map or chart. It is in Hennepin's Description of America, and may be seen in the annexed map.‖

Opposite to Peru, and the tropic of Capricorn, are a great number of Islands which have been discovered by the Dutch,

* Now called *Anticosti.* It lies at the mouth of the river St. Lawrence.

† Now Prince Edward's Island.

‡ This is a common mistake; they are called *Somers'* Islands, which some foreigners have mistaken for *Summer's.*

§ California was formerly believed to be an island; it is now known to be a Peninsula.

‖ A small map of America, which it has not been thought worth while to annex to this translation.

the principal of which are the Isle of Flies, (*Insula Muscarum*,) Prince William's Island, Dog's Island, the Island of Good Hope, &c.

Solomon's Islands lie off the coast of Asia, right under the line, and were discovered by the Spaniards in the year 1567, to whom they were a source of great riches, which, however, are now pretty much at an end. They were, on that account, called Solomon's Islands. There are twenty of them together, the principal of which is *Santa Isabella.*

The *Ladrones* Islands are situated off the coast of Asia, to which part of the world some consider them to belong, and others to America. They all belong to the Spaniards, and have different names, as *Insulæ Velarum, Insulæ Sapanæ.* In the last century, they were called after the Queen of Spain, the *Mariana* Islands; in some maps they are named *Archipelagus S. Lazari.* The other little islands which lie here and there around these, belong almost all to the Spaniards.

Such is the present state of America, or the New World, and of the European settlements therein. As to their forms of government, the Spaniards who possess Peru and Mexico, govern them by viceroys; who, in general, after three years, are recalled, and on account of the knowledge they have acquired during their administration, are made members of the council of the Indies, which has the general government of the colonies, both civil and military. In other respects, they have archbishops and bishops sent them from Spain, many of whom are taken from the cloisters of the Dominican and Franciscan monks.

As to what concerns civil matters, each province has its tribunals and judges, who decide all controversies. In Hispaniola, under whose government are the larger Antilles, and in Peru and Quito, there has been from the beginning a superior

civil, and religious jurisdiction. They have also established colleges, in which the civil and canon law are taught.

The other European nations have governors and intendants, who direct the military and civil affairs. They govern, in general, according to their own laws, or their own discretion.*

As it is the policy of all nations who possess colonies in America, to guard them well against invasions from enemies, they are, in general, provided with sufficient forts and other fortifications to that effect.

* How little this author appears to have known of the manner in which the *English* colonies were governed!

CHAPTER II.

In what manner, at what time, and by what European nations America was first discovered and settled.

THERE are various opinions among the learned as to the time when and by whom America was first discovered. There are many who believe that America was known to the ancients: it is only, however, about two hundred years ago that it was first discovered by Christopher Columbus, and after him by Americus Vesputius; in consequence of which it has been called the New World. Of Columbus and Americus, and how they first discovered America, the historians have spoken in detail.

Christopher Columbus, born at Novi, in the Genoese Territory, in Italy, had been engaged from his infancy in a sea-faring life, and had acquired much learning and experience in natural philosophy. As he had often sailed along the western coast of Spain, and had observed that at certain times of the year, the winds blew strongly, and for a long time, from the west, and knowing that all winds originally blow from the land, he was convinced that there must be some country to the west of the great ocean, whence those winds proceeded. He, therefore, determined to discover that unknown country; and in order to obtain the necessary means for that purpose, he repaired to the courts of several kings and potentates; and made his design known to them, requesting that they would furnish him with ships, seamen, and whatever else was necessary to his object. But his applications were treated with contempt and neglect, until Ferdi-

nand the Fifth, King of Castile, and his Queen Isabella, suffered themselves to be persuaded, and supplied him with ships and whatever else was required. Then Columbus, on the 3d of August, in the year 1492, sailed with three ships and one hundred and twenty Spanish seamen in search of America. After having been at sea more than thirty days, no land was discovered, and in the mean time provisions began to fail, so that the ship's crews became mutinous, called him an adventurer, and determined that he should sail back with them, otherwise they would throw him overboard. On his earnest entreaties, however, they consented that he should continue the voyage for three days longer, and if at the end of that time no land should be discovered, he should sail back with them. But before the three days had expired, they saw land, and at last came to the island of Guanahami, one of the Lucayos, where Columbus planted a cross in remembrance of the feast of Corpus Christi, and erected another in the place where he first landed, calling it by the name of San Salvador. Then he sailed northwards to the island of Cuba, and thence to Hispaniola, where they found much gold. Here they were permitted by the chief to build a fort, which they garrisoned with thirty-eight well armed Spaniards. The next year he returned to Spain with a large quantity of gold, silver, and precious stones. There he related the circumstances of his voyage; he was graciously received by the king, and honoured with the title of Admiral. He sailed again for Hispaniola, in the year 1498, with seventeen ships and fifteen hundred men, but when he arrived he found that all those whom he had left there on his first voyage, had been murdered by the natives. He built the two cities of Isabella and St. Domingo; he took the islands of Cuba and Jamaica, and other islands in the neighbourhood, and also part of the American continent.

Americus Vesputius was a native of Florence, and under-

took his voyage to America in the year 1502, with a great number of ships and men, by order of Emmanuel, King of Portugal. He crossed the equinoctial line, and sailed along the coasts of Guinea and Brazil as far as the tropic of Capricorn, in thirty-two degrees south latitude, and further to the river La Plata also in thirty-two degrees.

Another time he sailed to Royal Island,* on his way to Brazil; and when he came to Cape Verd and Sierra Leone he was abandoned by the ship that carried his provisions, and was obliged to return home. Thus Americus Vesputius was not only the first who saw the above named islands, but he also discovered the American continent, in consequence of which the country was named, after him, America.

For further information respecting Columbus and Americus, see John Lewis Gottfried's *Historia Antipodum;* the two Spanish historians, *Gomara* and *Mariana,* and also *Sebastian Munster's* Cosmography, &c.

Other learned men are of opinion that America was discovered long before that time, and that it was known to the ancients at a very remote period, which they attempt to prove from the second book of Chronicles, chapters 8 and 9; where it is said, that the wise King Solomon sent a ship to the land of Ophir, which returned every three years with 450 talents of fine gold, and also with silver, ivory, apes, and peacocks. They think that the land of Ophir, to which that ship sailed, was America, particularly Solomon's Islands, or Hispaniola and Peru; and this opinion they support by the following argument: The ship, say they, was three years on her voyage; the place to which she sailed must have been very distant. The East Indies were not far from Solomon's dominions; no voyage could be undertaken from thence to the north or south that required so much time; the ship,

* *Isle Royale,* now *Cape Breton.*

therefore, must have steered a westward course towards the New World, which is far distant from Solomon's kingdom. Besides, no other country in the world was richer or more overflowing with gold, silver, apes, peacocks, and precious trees and stones than the American hemisphere. But those who are of a contrary opinion maintain, that the land of Ophir can be no other country than the East Indies, because, it is nearer to King Solomon's dominions, and he might well have procured from thence all those precious articles; and, besides, there is no instance of a voyage to America having lasted three years, nor of a ship having brought such things at the end of the third year. It is true that America abounds with gold and silver, and other precious articles, but the East Indies, particularly China, in King Solomon's time, produced a great deal more; and, therefore, to have gone to America for those things would have been, as the proverb says, to go over the river in quest of water, as they could have been obtained more easily and in greater quantity from a country less distant.

Setting aside the Holy Scriptures, there are those who will prove from Plato and Diodorus Siculus, that America was known to the Europeans in the most remote times, because those writers have spoken of an island which they call *Atlantis*, which lay near the pillars of Hercules, and was larger than Asia and Africa together. But that Plato and Diodorus, by this island, which they call Atlantis, did not mean America, but that the true Atlantic Island is the kingdom of Sweden, has been clearly and undeniably proved by the learned professor *Olaus Rudbeck*, in his Atlantica, vol. 1st, chap. 7, and vol. 2d, chap. 1.

There are others who admit that some ships may have reached America in ancient times, or been driven upon that coast by stress of weather; and thus, the country may have

received inhabitants from this part of the world; but they do not believe that any of them have returned from thence.

Thus, there are Englishmen who contend that so early as the year of Christ 1190, America was discovered by Madoc, the son of Owen Gwynneth, Prince of Wales, who made two voyages to that country, and, at last, died there:* they pretend that he, with his followers, built a fortress in Florida or Virginia; some say in Mexico, and that their descendants are still there, which they infer from a great number of ancient British words found in that language, and from some Christian customs which have been observed amongst the Mexicans.

Besides this, it may also be proved that America, in very ancient times, that is to say, in the year 996 and following, was discovered and settled by inhabitants of our northern regions; who called it *Wineland the good* and *Skralingaland*, which was found written in six different chapters of the history of ancient Gothland, under the great King Olof Tyrgwasson or Snorre Sturleson, published by the celebrated antiquary, John Peringskiöld, in the year 1697; from which for the sake of brevity, we shall only extract the names of those who visited Wineland the Good, and afterwards we shall briefly relate what they have said respecting that country, so that one may know what was the state of America in those times.

The first who travelled into that country was called *Leif Erikson.* He was sent to Greenland by King Olof Tyrgwasson, of Norway, to instruct the people of that island in

* There is, at this moment, in this country, a Welchman who has come over from Europe purposely to find out the Welch Indians, and is actually on his travels in quest of them. The translator has conversed with him, and tried to dissuade him from his project; but no argument that he could use made any impression upon him. He was determined to see the American Celts, and fully convinced of their existence.

the Christian religion. Afterwards he sailed for America with thirty-five men, built a house there, and stayed over the winter.

The second was *Thorwald Erikson*, Leif's brother. They went to the same place with thirty men, and remained there during the winter.

The third was *Torsten Erikson*, who after his brother Thorwald's death went thither with his wife Gudrid, and a company of fifty strong and active men, chosen for that purpose.

The fourth was *Karel Semne*, who sailed for that country with his wife Gudrid, and with sixty men and five women, they took with them all sorts of cattle and settled themselves upon the land.

The fifth was *Freidis*, Erik's daughter, with her two brothers, *Helge* and *Finboga*. They took with them thirty active men, besides women: they first sailed to Greenland, and afterwards went to the New World, to which they give the name of *Wineland the Good*.

The circumstances which are related respecting that country are the following:—

1st. That the country was fair, covered with wood, and there was but little space between the woods and the sea.

2d. That there were many islands, and inland seas, or lakes, on the shores of which there was white sand.

3d. That in the lakes and rivers, there was Salmon and all other kinds of fish.

4th. That at that time there were found whales which were cast ashore by the flood.

5th. That the country produced excellent fruit, and that corn grew spontaneously in the fields.

6th. That the dew which fell in the morning on the grass was very sweet.

7th. That the country was very fruitful, and produced grape vines, and also abundance of fish and other riches.

8th. That there was no hard frost in the country, so that the grass suffered very little in the winter, and the cattle did not want food.

9th. That the days were longer than in Greenland and Iceland, and the sun rose at breakfast time when the days were shortest.

10th. That the inhabitants made use of bows and arrows for their weapons, with which they made war and fought against the Norwegians.

11th. That they crossed the water with canoes, made of the bark of trees.

12th. That they took with them burdens and packages, consisting of squirrel and sable skins, and all other kinds of peltry, which they offered to the Norwegians in the way of trade.

13th. That at first they desired to have arms in exchange for their goods; but after they had tasted milk, they would not have any thing else.

14th. That they were much frightened by the bellowing of the bulls which the Norwegians brought with them, and when they heard them they would run away.

15th. That they wondered much at the arms of the Norwegians, and were afraid of them, &c.

How far all these things agree with what has been said by writers and travellers respecting America, and particularly Virginia and the neighbouring provinces, we will not at present examine, but the curious reader will find more on the subject in the course of this short treatise.

That the said Wineland the Good can be no other than America, is also maintained by the learned professor O. Werelius, as may be seen in his notes to Hervor's History, page 27.

It is probable that the part of Greenland whence those men sailed over to America, is very near to that continent, as may be seen, as well in the place above quoted from the said Sturleson, as in Jöns Larssons Wolff's *Norrigia Illustrata*, published in Danish, at Copenhagen, in the year 1651, which was communicated to me amongst other things, by the celebrated professor of antiquities, E. Brenner. It is there mentioned that some travellers were permitted by King Frederick the Second, and Christian the Fourth of Denmark, to go to Greenland; but they went to America, believing it to be Greenland, as may be seen in the same work, page 273. That part of Greenland is at present unknown, so that no man at present can find it; because, according to some, a great quantity of ice was driven by some storm out of the sea of Tartary, which has intercepted the passage. It is supposed that the people who lived there abandoned their habitations, and as the learned Grotius believes, travelled farther into the country, until, at last, they reached America, a part of whose inhabitants is, without doubt, descended from them.

CHAPTER III.

Of the Origin of the Americans, and whence they, and the Animals that are in the New World, migrated to that country.

HITHERTO we have briefly spoken of the discovery and settlement of America by the Europeans; we shall now proceed to speak of the native inhabitants of that country, first considering their origin, and afterwards in what manner and by what road they and the brute animals made their way into the New World.

We learn from the Holy Scriptures that all mankind have sprung from Adam, and that all living things were destroyed by the general deluge, except those who were saved in Noah's ark. It follows from thence that all men and beasts upon earth, are descended from those who were in the ark, which at last rested in this our old world, on Mount Ararat, in Armenia. Therefore, the inhabitants of the New World, men as well as beasts, must, in their origin, have come out of Noah's Ark. This being admitted, it may, however, be reasonably asked, in what manner, and by what way men, without the beasts, can have reached America? It is not probable that a particular ark was made for them, by means of which the Americans might have escaped the flood; neither is it likely that they might have escaped from that deluge, as its waters covered the whole earth; much less is it to be supposed that they were saved by some special act of Providence, like that which happened to the prophet Daniel, when in the lion's den at Babylon; so that we must necessarily conclude that both men and beasts found their way to

America, either by water with ships, or by some road by land; and that they came thither by some unforeseen accident, or in consequence of some premeditated design. Accidents at sea may easily be imagined, as it often happens that ships are driven by storms into the wide ocean, and to places which men never before knew or thought of. It is probable that many of the American islands have been discovered in this manner; but how brute animals should have crossed the high seas, who, as well as men, came out of Noah's Ark, is quite wonderful. It cannot for a moment be supposed; because they must have swum over the sea, as oxen are made to swim across rivers, and so must deer and other beasts have done, by day and by night. But it is evident that those animals never could trust themselves on the wide seas that encircle America; it might much sooner be expected that some birds should have made their way across the ocean by flying.

It may, however, be objected that men in voyages of adventure, may have carried animals with them on board of ships, as is done at present with monkeys and parrots; but that objection will not hold; for how could they have carried with them such wild and dangerous beasts, as lions, bears, wild boars, tigers, wolves, and such other poisonous and mischievous animals as are found in America? and even if that had been possible, how could they have taken with them so many various kinds, when they did not know that they were going to an unknown country? Moreover, in ancient times, the art of navigation was very imperfect in our Old World; the ships that were used were very small, and could not venture far from the land, as navigators were unacquainted with the compass, which was only discovered about three hundred years ago: how then could they have undertaken such a voyage, when they knew nothing about Ame-

rica, and had no idea that such a country existed? The most reasonable opinion, therefore, is that of those who believe that men as well as animals after the flood, made their way by land to America.

This being understood, it may now properly be asked, in what manner, and by what road did they perform that journey? It is believed that they could have gone no other way than towards the north, where Europe and part of Asia approach each other towards the Pole, and where, no doubt, the Old and New World meet; so that there is between them but a very narrow sea passage, or, perhaps, none at all, and the animals may easily have swimmed and the birds flown across, or they may in the winter have crossed over the sea. Almost all the geographers and learned men agree in the opinion, that the Old and New World touch each other, and so all living creatures may have passed over from one into the other.

This will not have happened only once, but several times, and gradually, at different periods. In the first place, men must have been obliged to seek for new habitations, and to resort to a distant land, where they would probably settle and propagate. In the same manner, animals must have made their way in the wild state, until they came amongst men, and at last the New World will have thus been filled with men and with beasts.

At first, men will have been satisfied with leading a savage life, and will not have thought of laws, religion, or virtue, but lived amongst themselves according to the law of nature; afterwards, they will have come to the neighbourhood of places where laws, political government, the virtues and the arts were in use, and in process of time, will have forgotten their former habits and usages.

Other opinions are also entertained respecting the origin of the Americans. Some think that they came from

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Asia, through the Straits of Anian, and that they drew their origin from the Scythians and Tartars: others believe that they derive it from the Chinese, and others again, from other nations, such as the Phenicians, Athenians, &c.; but they are so much unlike each other, not only in size and shape, but in their manners, customs, and languages, that it is not probable that they are all descended from any one particular nation, but rather from different races of men; for in some places, they are large and tall as giants; in others, middle sized, and in others, again, very small. They differ, also, in their colour; in some places being black,* and in others, brown or yellow. In some parts, they live without any laws, religion or government, much more like brute creatures than like men; some of them are anthropophagi, and devour their enemies. In others they have something like a form of government, and are governed by their elders, in the way of families: some of them have a king or chief, and they follow the traditions, usages, and customs of their forefathers. There are nations, who have a regular government and laws, such as the Mexicans and Peruvians; amongst whom, amidst the greatest barbarity, you find some virtues and the practice of various arts. Almost every where, they have different languages; so different, indeed, that there is not the least similarity between them.† Since the Europeans have come amongst them, they have adopted in a great measure our manners and customs; so much so, that in several places they have turned from their heathenish practices to the Christian religion.

* No *black* Indians have yet been discovered in this country. They are, in general, *red* men, with slight shades of difference.

† It is true that the languages of the Indians differ entirely from each other in point of etymology, when they are not dialects originating from the same stock; but it is true, also, that all those languages from Greenland to Cape Horn, are remarkably similar in their internal structure and grammatical forms.

CHAPTER IV.

Of the Productions of the American Soil.

America abounds with every kind of riches; the soil produces all sorts of vegetables and plants, as well for the nourishment and support of man, as for the preservation of his health.

The woods are filled with all kinds of excellent fruit trees, with a great number of animals and with birds of every description. The seas, lakes, and rivers abound with almost every kind of fish; and there are also found pearls of great value. The soil produces all sorts of metals and minerals, as gold, silver, copper, iron and lead, with marble, jasper, emeralds, and other precious stones. The wild animals furnish a rich supply of all kinds of peltries.

The air is lively and bracing, and in many places so healthy that there is no need of a physician. There are neither excessive heats, nor excessive colds, but a mild and moderate temperature; the trees are green all the year, and in some places yield annually two or three crops. The fertility and productiveness of the American soil, are sufficiently proved by the great gain and immense revenue which the Spaniards and other European nations have drawn from that country, by means of the fleets which bring the precious metals from Mexico and Peru, as well as other valuable merchandise, which, for more than two hundred years have overflowed Europe with riches, with which she has supplied the

whole world. In short, America is so noble and beautiful a country, that some who have written upon it, have compared it to the earthly paradise.

Thus much we have thought proper to say of America in general, as introductory to the description that we are going to give of New Sweden in particular.

BOOK II.

OF THE PROVINCE OF NEW SWEDEN, NOW CALLED PENNSYLVANIA.

CHAPTER I.

Of the American Province of New Sweden, in Virginia; its Situation and Productions.

The province of New Sweden is situated in that part of North America called Virginia, which some suppose to have derived its name from some place on the sea coast, or from a king called *Viguina;* but the better opinion is that it was so called after Queen Elizabeth, of England, who lived and died a virgin. It lies in the latitude of thirty-seven degrees, (as the Virginia Company described it in the year 1606,) and it is bounded to the east by the great ocean, to the south by Florida, to the north by New France, and to the west by countries yet unknown. New Sweden, properly so called, lies in thirty-nine degrees, forty minutes latitude on both sides of the river Delaware. It extends in length from Cape Henlopen, at the entrance of the bay, about thirty miles, to the great falls of the river to the north-east. The Swedes purchased this land at different times and by parcels from the Americans, the right owners thereof. The Bay is

* The author speaks, probably, here of Swedish miles; but that is indifferent, as it is evident that he had no correct idea of distances in the country that he is describing.

nine miles in length, and six or seven miles broad;* the Americans call it Poutaxat, the English, Delaware Bay, from Monsieur Delaware, one of their captains, who discovered that river in the year 1600, under Admiral Jacques Chartier;* the Dutch call it the South River of the New Netherlands, to distinguish it from the North River, on which New Amsterdam is situated; but the Swedes call it the River of New Sweden.

The soil and climate of this country is the most pleasant and fertile in all America; it abounds with every kind of beasts, birds, fishes, valuable trees, and excellent fruits; there is not any where a place better suited for every kind of culture, or that agrees better with the human constitution. This is sufficiently attested by Captain John Smith, in his description of Virginia, in the year 1622. He writes thus:—"If the courteous reader should come to this country, he will find it 'the pleasure garden of the world.' It surpasses all countries in Europe and America for fine navigable rivers. There are also high mountains and pleasant valleys. Every thing is grand and noble, and it may be well said that God has placed here an abstract of the whole creation. There are also many small uninhabited islands, covered with trees, which look like small forests or groves, scattered on the face of the waters; the air is healthy and the land fruitful, so that I believe that such a country is hardly to be found any where in the world, so well is it suited for the convenience and comfort of man. And, that I may describe it in a few words, I shall only say, that all the various kinds of game, fishes, and other things that Russia and Poland produce, the wines and salt of France, the iron, steel, figs, wine, and other pro-

* This is truly curious. *Jacques Cartier* was a French Captain of a merchantman, who discovered a part of Canada, in the year 1534. There was no English Admiral of the name of *Cartier* or *Chartier*.

ductions of Spain, and many other things besides, are found in this country, within the space of one hundred and fifty miles, and in sufficient quantities (as the English relate,) to supply their whole kingdom."

When the Swedes came to this country for the first time, they found it so pleasant and agreeable that they could think of no name more proper to be given to the place on which they first landed, than that of *Paradise Point*, which is near Cape Henlopen, at the mouth of the bay, as may be seen in the annexed map.*

When Sir William Penn,† the present governor, arrived in Pennsylvania, in November, 1682, he found the air so perfumed, that it seemed to him like an orchard in full bloom. It is so related by Francis Daniel Pastorius, a lawyer and justice of the peace in Pennsylvania, in his description of that country; in which he also says that the trees and shrubs are every where covered with leaves, and filled with birds, which, by their beautiful colours and their delightful notes, proclaim the praise of their Creator. All which is confirmed by the Swedish ministers, Andreas Rudman, and Erik Biörk; by the latter, in his letter, written in the year 1697, which he concludes by saying that that country may justly be called "the land of Canaan," and that he has not been able to describe half its productions and its beauties.

There is a great variety of trees in this country, of which the following are the principal:—filbert, chestnut, walnut, box, mulberry, cypress, muscatel vine, apple, pear, cherry, plum, damson, and the fine sweet-smelling sassafras; there are also peach trees, grape vines of various kinds, and cedar trees, two or three fathoms thick; also, pine, birch, asp, ash,

* See the map, where the name is written *Paradiset*, which is Swedish for *Paradise*.

† Foreign writers often use the word *Sir* instead of *Mr.* They think it synonymous to the French word *Monsieur*.

plane, linden, hazel, hawthorn, and other kinds of trees, finer, and yielding a more pleasant smell than any in Sweden or any where else.

Among the animals are found lions, leopards, bears, elks, deer, beaver, otter, mink, sable, panthers, wild cats, wild boars, foxes, lynxes, wolves, hares, musk-rats, &c.

Of birds and fowls, there are swans, geese, turkeys, pheasants, cranes, sea-culvers, herons, eagles, hawks, pigeons, turtle-doves, ducks, parrots, partridges, quails, and many others: also, various kinds of singing birds, such as nightingales, linnets, goldfinches, &c. Amongst the geese, there is a particular species, of which the Swedish governor, John Risingh, in his report on New Sweden, dated Elbing, the 3d of June, 1656, writes as follows:—"The white-headed goose comes from the south, at the latter end of March, and remains about fourteen days; afterwards comes the pied, or party-coloured, and remains about as long, and then flies towards the north, where it may be supposed that there is some river, sea, or lake; and it is well worthy of remark, that, in the autumn, from the middle of September to the middle of October, geese come to the river from the north; but these are of a gray colour, and they afterwards proceed southward, with great cries, and hopping along with an almost incredible swiftness: at the same time there come also swans, cranes, herons, ducks, and various other kinds of birds and fowls.

The fish are also of various kinds, as, sturgeons, cod, salmon, trout, mackerel, rock, pike, horn pike, perch, four species of roach, herring, eels, lampreys, &c. Also various kinds of shell-fish, as oysters, lobsters, sea and land turtles, cockles and muscles, of different sorts: there are also whales and sharks, which go up the river at flood tide.

Besides all these, there is a great variety of fruits and other productions of the earth, known as well as unknown, which

are found wild in great quantities, and are described by John Lund Godfried, in his History of the Antipodes. Those which have been cultivated by the Christians are wheat, rye, corn, oats, buck wheat, rice, beans, pompions, melons, and all kinds of garden plants and vegetables.

There grows also in that country a kind of grain called *maize*, but which in Europe is known by the name of Indian or Turkish corn. It is produced in America in great abundance, particularly near the plantations. Mr. Richard Grenville, an Englishman, in the relation of his voyage to Virginia, in 1585, describes it thus: "Maize looks like the English pea, and is of various colours, white, red, yellow, and sky blue: when it is ground, good bread may be made out of it; the English have prepared it in the same manner as corn, and have brewed with it a kind of small beer, and by adding good hops to it, have made a very strong drink. This corn is extremely fruitful; one grain producing from a thousand to fifteen hundred, and sometimes two thousand. It is of three qualities: the second kind grows to the height of six to seven feet, and ripens in eleven and a half to twelve weeks; the third shoots up to about ten feet in height, and ripens in five months and a half." Mr. Peter Lindström, formerly an engineer in New Sweden, in his manuscript treatise on that country, which is preserved in the royal chancery, expresses himself thus—(chap. 7:)—"Maize, or Indian corn, grows there of various colours, white, red, blue, brown, yellow, and pied. It is planted in hillocks and squares, as the Swedes do hops; in each hillock they sow six or seven grains of corn, which grows so high as to rise an ell above a man's head; each stock bears six or seven ears, with long, slender, and pointed leaves, which are of the same colour with the corn; each ear is one and a half quarter, but mostly half an ell long. In some parts, they are as thick as the thickest man's arm; in others, smaller. They have

ten, twelve, nay fourteen rows of grains, from the bottom to the top, which, with God's blessing, make a thousand fold increase. When these are just ripe, and they are broiled on hot coals, they are delightful to eat. Out of the white and yellow maize they make bread; but the blue, brown, black and pied, is brewed into beer, which is very strong, but not remarkably clear. Some curious persons in this country have planted some of this corn in their orchards, and have found that it grew very well in dry, hot summers. I have, myself, seen and experienced it."

There is, also, amongst other things, a most beautiful and excellent fruit, which we call, in Sweden, *water-melon*. It grows in rows like pompions, and some of them are so large that three tankards full of liquor may be extracted out of one melon. When they are cut, the inside is of a beautiful flesh colour; the taste is delightful, and it melts in the mouth like sugar. These are used as food and drink in hot summer days, and make a very cooling beverage.

There grows also a kind of pepper, one quarter of an ell long, and two or three fingers broad, in the shape of brown balls; but so strong and bitter, that if you break off only a little bit of it, and put it in your meat, it gives it a much more pungent taste than any other kind of pepper.

We cannot pass over in silence a plant which grows in that country, and is well known in Europe where it is in great use, namely *Virginia tobacco*. It grows wild in great quantities; but it is cultivated, as is related by the above-mentioned P. Lindström, in the following manner: In the first place, the seed is sown for planting in beds in the same manner as cabbage; afterwards, when the plant is sufficiently grown, it is planted in hillocks, where it grows so high as to reach a tall man under the arm. The soil where tobacco should be sown and planted, is saltpetre earth, which is not found every where. Every three or four weeks the planter

visits his tobacco plantation, and cuts off the top of each plant, except those which are to be kept for seed; by which means the plant acquires strength: otherwise, it would not be stronger than any other dry grass or hay. When the tobacco is ripe, it is cut off at the stem like cabbage; it is then put into large ware-houses built for that purpose, where it is laid under cover and turned about, until it is moderately dry, when it is put into large casks, and then removed to some other place.

This country is, moreover, well watered with rivers and creeks; it has also mineral waters with medicinal virtues; and Almighty God has so ordered that the interior country is much more fruitful than that which lies on fresh waters.

Large and small cattle thrive exceedingly well in this and other parts of America, and multiply to such a degree, that the Spanish historian, Antonio de Herrera, speaks of a man who had two ewes, which, in ten years, produced forty thousand sheep. When the Swedes first came to this country, they only brought with them one or two pairs of each kind of cattle, which in a short time so multiplied, that nobody knew their number: besides that, a great many ran wild into the woods, which any body might take up at his pleasure.

There are some writers who relate, that various kinds of metals are also found in that country, and among them gold and silver. The engineer, P. Lindström, in his abovementioned treatise, chapter 5, asserts, that there is a great quantity of gold; and relates a fact in support of his assertion, which happened in the time of the Swedish governor, John Printz, and is as follows:—Once an American Indian went to pay a visit to the said governor, and observing that his wife had a gold ring on her finger, asked her why she wore about her such paltry stuff; which, the governor hearing, he asked the Indian if he could procure him any of it, and said, that if he did, he would make him

very fine presents: to which the Indian replied, that he would, for he knew a mountain that was full of it. The governor then showed him cloth of various colours, with lead, gun-powder, mirrors, and several other things, and said to him, "I will give you all these if you will get me a piece of that stuff as a specimen; I will send two of my men with you to get it," but the Indian would not consent to that. "I will," said he, "go first and bring you a specimen, and then it will be time to send somebody with me." Some days after, he returned, and brought a piece of ore as large as two fists, which the said governor caused to be assayed, and found it contained much gold, out of which he had rings and bracelets made. He then asked the Indian to take some men with him, which he promised to do, but had not time at that moment; he would, however, return in a few days and bring some more gold. But afterwards meeting with other Indians, he began to boast of what he had received from the governor, on which they asked him what he had given for it; which being informed of, they put him to death, in order that the place should remain unknown, fearing that its discovery might occasion to them some mischief; and so the gold mountain was never discovered.

For further information respecting New Sweden, its situation, soil, and productions, we refer the reader to the annexed map, and to the following chapter, which has been extracted from two relations of Mr. P. Lindström.

CHAPTER II.

Short Description of the principal places contained in the annexed Map of New Sweden.

The banks of the river are inhabited by a great number of Indians of different nations. Their principal towns or places are six; namely: *Poaetquissing*, *Pemickpacka*, *Wequiaquenske*, *Wickquakonich*, *Passyunk*, and *Nittabakonck*.* In each town there is a sachem or chief over the people. The country is very fruitful, and abounds with all kinds of riches.

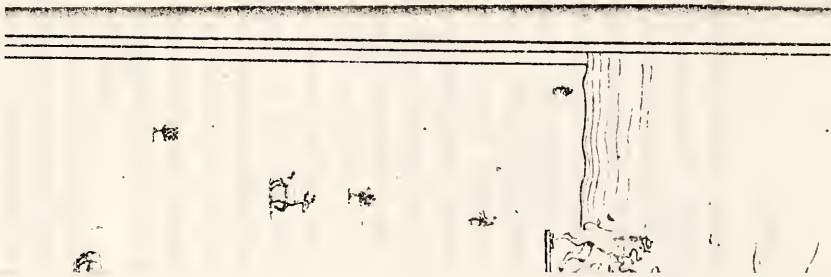
Eastern side of the river.—Cape May, lies in 38°, 30' latitude. To the south of it, there are three sand banks, parallel to each other, and it is not safe to sail between them: the safest course is to steer between them and Cape May, between Cape May and Cape Henlopen. There are oyster banks and an oyster strand, all the way to *Bomtie's Hook*,† on both sides of the river: these oysters are so very large, that the meat alone is of the size of our oysters, shell and all.

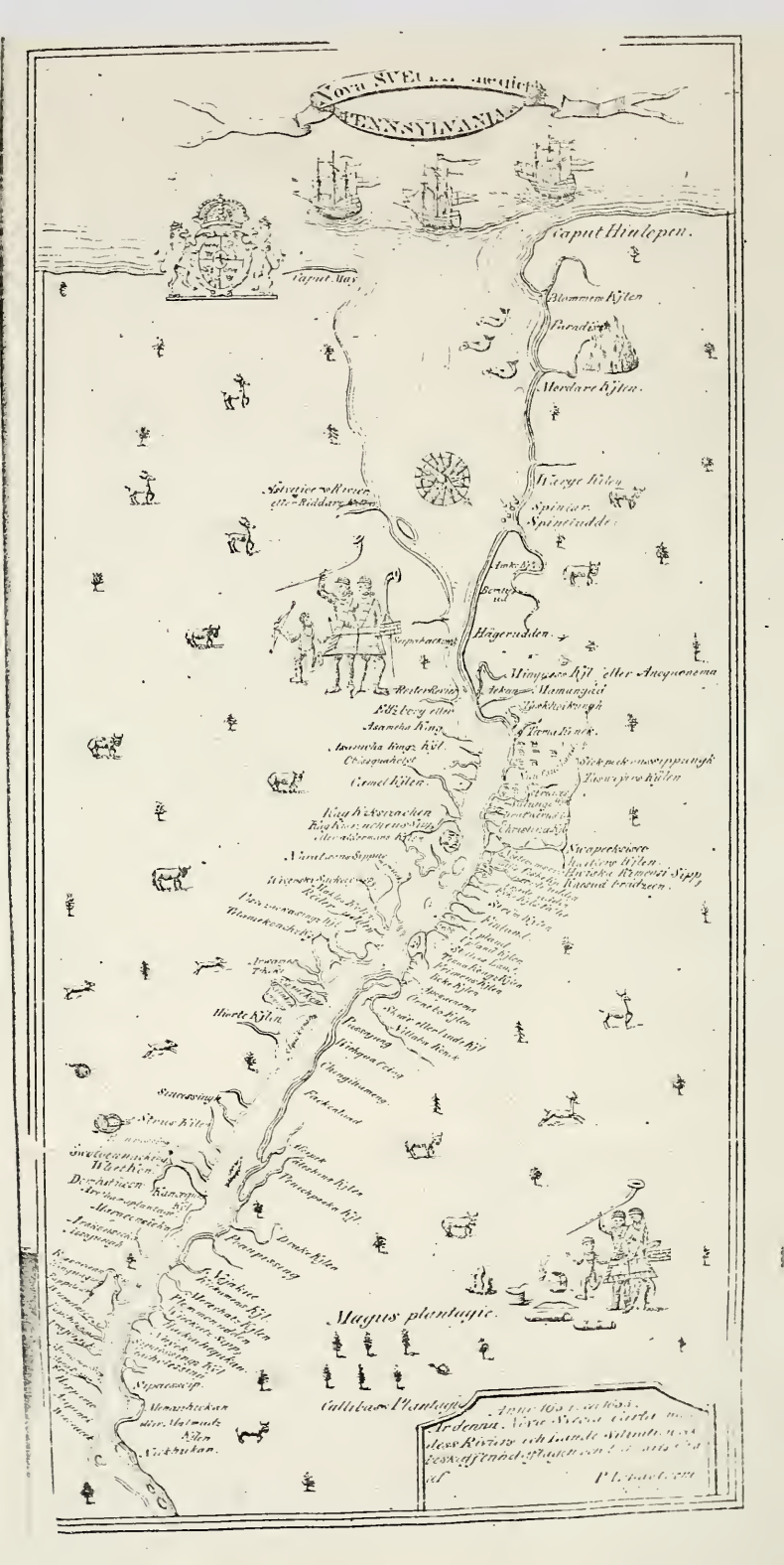
At *Oitsessingh*,‡ *Elfsborg* or *Asamohackingz*, on the river

* It is remarkable that no mention is here made of Coaquannock, or Quequewakee, the name of the place where Philadelphia stands, according to Heckewelder; nor of Shackamaxon, where the famous treaty under the elm was made, while Wicacoa (Wickquakonich,) and Passyunk, are numbered among the six Indian towns. It is probable that the two last were of more consequence than those that are omitted.

† Now Bombay Hook.

‡ Acrelius calls this place Oitsessingh, or Wootsessungsing, in Indian; in Swedish, Elfsborg or Elsingborg; in Dutch, Varcken's Kil, or Hog Creek; in English, Salem Creek.




Caput Hinlopen.
Caput May
Magus plantagie.

shore, the Swedes had formerly a fort; but afterwards, it was burnt and entirely destroyed by the Renappi Indians.

At *Kagkikanizackins Creek*,* the earth is a black mould mixed with sand. It is a much healthier place to dwell in than Oitsessingh, and is, also, an excellent place for plantations, as all plants grow there luxuriantly; particularly tobacco. From Kagkikanizackien to *Memirako*,† there are several islands which are nothing else but marshes, such as we have in our lakes in Sweden: they produce a great quantity of rushes growing together with strong thick roots; so that a man may walk upon them, sinking deep, however, in water and mud. In these marshes there grows a kind of root, which the Swedes call *Hog's turnips;* they look and taste much like the Jerusalem artichoke; the Indians feed upon them when their bread and meat fail. On these roots, the swine feed all the winter, and grow very fat upon them. In the winter and in summer, they go wild into the woods to propagate; and if one wants to kill any of them, he must shoot them.

Every where between *Obisquahosit*,‡ and *Naraticons*§ *Creek*, there grows a great quantity of calamus in the marshes. Between *Memirako* and *Makle's Creeks*,‖ there grow a great quantity of walnuts, chestnuts, peaches, damsons, cypresses, mulberry, *fish trees*,¶ and many other rare trees, to which no names can be given, as they are not found any where else, but on this river.

All along the shore, from Camel Creek to *Tetamekamekanckz*** Creek, and also, in the woods above, there grows

* *Oldman's Creek*, according to Acrelius.

† *Racoon's Creek*, according to the same.

‡ *Penn's Neck*, according to the same.

§ This, Acrelius also calls *Racoon Creek*.

‖ Vulgarly called *Manto's Creek*.—Acrel.

¶ See next page.

** *Timber Creek*.—Acrel.

a great number of white, brown, blue, and red grape vines.

At *Arwames* and *Tekoke*,* the Dutch had formerly a fort, but it was destroyed by the Renappi. On Deer Creek,† there grow peach trees, and the sweet-smelling sassafras tree.

From *Aquikonasra* to *Sineessingh*, the land is high and not well suited for cultivation. In this place grows the fish tree, which resembles box wood, and smells like raw fish. It cannot be split; but if a fire be lighted around it with some other kind of wood, it melts away. Here at *Sineessingh* the Renappi Indians catch tortoises, sturgeons, and other kinds of fish.

Hops grow along side of *Rankoques*‡ *Creek;* and hemp about *Assayungh*, &c.

Between *Quinkoringh* and *Rankoques Creeks*, the land is hilly, but not such hills as in Sweden; they are clay and sand hills. Some of them are naturally disposed to the production of metals; for instance, there is a hill at *Mekansio Sippus*,§ or creek, in which there is good silver ore, and along the creek the strand is covered all over with flint stones, some of which are of a round shape; and when broken, there are found in them grains of pure silver, some larger and some smaller. Mr. Lindström, in the work above cited, page 35, says, that he himself has broken more than a hundred of them, and taken out the silver that was therein.

Rankoques Creek abounds with fish, and is navigable for large vessels. Its depth runs along the shore; but the worst is, that there is shallow ground in the middle to the south of *Aquikanasra*.

* *Arwames, Tekoke, Tekaacho, Hermaomissing;* Fort Nassan, *vulgo* Gloucester.—Acrelius.

† Hiorte Kilen.

‡ On the map it is *Kancoques*, probably by mistake of the Swedish engraver. On our maps, it is *Rancocus* or *Ancocus*. It is in New Jersey above Burlington.

§ *Sippus*, Indian word for river or creek.

At *Warentapecka** *Creek*, more to the south, there is a place in the middle of the creek that never freezes, and where swans are seen at all times.

From Warentapecka to *Trakonick*, the land is high and hilly, and the soil consists of clay and sand: the shore is of the same kind; some parts are stony, some marshy and covered with bushes. From Trakonick, and further up on the east side of the river, the soil is fine, and bears black maize of the colour of tar: the Indians have planted it there for many years. It is difficult to navigate through this part. It is inhabited on this side by the *Manteese* Indians; that nation considers itself entitled to these shores by the right of possession: their numbers are now much diminished by wars. The land, within, is very rich in animal productions. There are beavers, otters, elks, bears, wolves, and lions, with every other kind of wild beasts; also, a great quantity of swans, geese, turkeys, pigeons, and other wild fowl.

Poaetquissings Creek is by nature provided with every thing that man can desire: the land is high on both sides; the first fall cannot be above musket shot from this creek. There are mill seats, to which one may approach so near to a vessel, as to be able to hoist up every thing with ropes.

Menejeck is a large creek, but not so convenient as Poaetquessings.

About the falls of *Assinpink*, and farther up the river, the land is rich, and there are a great many plantations on it. it does not produce much Indian corn, but a great quantity of grape vines, white, red, brown, and blue; the inhabitants want only to know how to press the grape, in order to have a rich wine country. As to the interior, nothing is known about it, except that it is believed to be a continent: the Swedes have no intercourse with any of the savages, but the

* *Warentpaeka, Aquikonasra, Trakonick, Poaetquessing, Menejeck, &c.* names of which there is no memory.—Acrelius.

black and white Mengwes,* and these know nothing, except that as far as they have gone into the interior, the country is inhabited by other wild nations of various races.

Western side of the river.—At Cape Henlopen there grows a great quantity of Indian corn.

Between *Murderers'* Creek† and *Wolf* Creek‡ there grow plenty of mulberry, cypress, and cedar trees, two or three fathoms thick. On the shore there are fine meadows, and plenty of grass.

In Wolf Creek there is a black clay, which, when it is prepared, serves for ink, and may be used for painting. There is also a blue earth, which, when it is well tempered, may serve for blue paint.

At *Spiders' point*,§ when the south wind blows, a great many sea spiders are driven on shore, which are not able to return into the water. They are as large as tortoises, and like them they have houses over them of a kind of yellow horn; they have many feet, and their tails are half an ell long, and made like a three-edged saw, with which the hardest tree may be sawed down. When they are well boiled and dressed, they taste like good lobsters. In *Amke* Creek there is a blue clay.

From *Menejackse* Creek to Christina the soil is light and very fruitful; it is suited to produce every thing that may be planted therein, which will grow in great quantity. The creek is also navigable.

At Christina Creek is Fort Christina, and behind it a little town, laid out by the engineer, P. Lindström, and afterwards built and settled, but was since ruined by the Dutch. This creek is a deep navigable stream, and runs far into the

* Iroquois.

† *Mordare Kilen*, now Mother Creek.—Acrel.

‡ *Warge Kilen*, now Dover's Creek.—Acrel.

§ *Spinnels udd*, now Bombay Hook.—Acrel.

country. On both sides of it, as well as up to Menejeck Creek, the land is excellent, both to sow and plant, and there grow upon it all sorts of rare fruit trees. No words can be found to describe the fertility of this land; indeed it may well be called a land flowing with milk and honey.

At Christina Creek, grape vines grow in great abundance: the Swedes once found here a grape vine two ells thick, which thickness has not been found in a grape vine any where else.

On the shore of *Tennakongs** there is found gamboge, which is as good as yellow ochre; but it is not used in the country, except to colour deer skins. In these parts there grow walnuts, chestnuts, and an immense quantity of sweet-smelling sassafras trees. To the south of Tennakongs island there is a lake which is always full of birds and fowls.

Foglesand is a white sand bank which is dry in summer.

At *Swapecksisko*, or White Clay Creek,† there is fine white clay, and when it is dry and well prepared, it is as good as white lead.

At *Huiskakimensi* Creek,‡ and at Nut-tree Island,§ there is a red earth, which, when dried, pounded, and well prepared, is used instead of cinnabar.

Between Grape-vine Point‖ and *Nittabakonck*, there grow abundance of white, brown, blue, and red grape vines.

From *Nejakue* to *Poenpissings* Creek there is no land settled or cultivated, either by the Christians or Indians: it seems, however, to be fertile land. In the river there is no opposition from shoals or reed marshes, to hinder the passage to the shore, except that it is stony.

* Tinicum.

† Hwitlers Kilen, now White Clay Creek.—Acrel.

‡ Now Red Clay Creek.—Acrel.

§ *Nœtebom's Oen*, now Bread and Cheese Island.—Acrel.

‖ *Windrufwe udden*, *Rufwe udden*, *Sandhuken*, Fort Casimir, now Newcastle.—Acrel.

Along *Poenpissings* Creek, there grow oaks, pines, plane, walnut, beech, and other trees.

From *Sipaessingh* to *Nyecks* Creek there is very good land, as also at Sipaessingh; it does not, however, stretch so far into the country, but takes a winding course around the creek: there is good pasturage for cattle.

Opposite to *Poaetquessingh* there is a kind of fish with great long teeth, which the Indians call *Manitto*, which means spirit or devil: it plunges very deep into the water, and spouts it up like a whale; the like is not to be seen elsewhere in the river.

On *Monkey Creek** there grow wild hops, and opposite to *Plum point*† there grow great numbers of beach, plum, mulberry, and chestnut trees.

About *Wickon's Sippus*, or Pike Creek,‡ there grow a great many peaches and grapes, and in the meadows calamus roots.

Along *Sipaessingh*, and about *Mehanhickan* there grows abundance of white, black, and red oak.

Along *Sanckhickan* there grows winter oak, whose leaves remain all the winter upon the trees, and do not fall off until the spring.

About the Falls of *Allumingh* there grow walnut, chesnut, peach, and mulberry trees, and several sorts of plum trees and grape vines; hemp and hops grow in abundance.

On this river there grows a plant, the fruit of which is round, and is called *callabash*. It is a vine that runs along the ground. The fruit is shaped like a pear. Some are as large as a great pompion, and others are small as a little snuff

* *Merekats Kilen*, or Monkey Creek, *Nittabackonk*, *Plommons udden*, or Plum point, *Wickon*, or Pike Creek; names of which no memory remains.—Acrel.

† Plommons udden.

‡ Gædde Kilen.

box. The skin is yellow, smooth, and thin as glass; it is hard and tough as horn. If they chance to fall on the ground they will not split to pieces. Within, they are full of seeds, like pompions: when these seeds are taken out, the fruit serves as a vessel for several uses. If sawed in two, they will make bottles, cups, and dishes; and, for rarity's sake, they may be rimmed with silver. Some of them are so large that they will hold a gallon or more.

There is here an abundance of a certain kind of fish, which the Swedes call *tarm-fisk*, (gut-fish.) It has no head, and is like a small rope, one quarter of a yard in length, and four fingers thick, and somewhat bowed in the middle. At each of the four corners, there runs out a small gut, or bowel, three yards long, and thick as coarse twine: with two of these guts they suck in their food, and with the two others eject it from them. They can put out those guts at pleasure, and draw them in again, so that they are entirely concealed; by which means they can move their body about as they like, which is truly wonderful to look upon. They are enclosed in a house, or shell, of brown horn.

There is here, also, a large and horrible serpent which is called a *rattle-snake*. It has a head like that of a dog, and can bite off a man's leg as clear as if it had been hewn down with an axe. There are horny joints in their tails, which make a noise like children's rattles, and when they see a man, they wind themselves in a circle, and shake their heads, which can be heard at the distance of a hundred yards, so that one may put himself on his guard. These snakes are three yards long, and thick as the thickest part of a man's leg; they are as many years old as they have rattles in their tails; their colour is brown, black, and yellow. Their skins are much sought after by pregnant women; they tie them round their bodies, and are quickly and easily delivered.

The map hereunto annexed, is reduced from that which

was made by the engineer, P. Lindström, which is four yards in length, and two in breadth, and was hung up in the hall of the palace at Stockholm, in the year 1696, in the reign of King Charles XI., of glorious and immortal memory; who, out of his royal kindness, in order to propagate the pure word of God in those parts, caused the catechism, translated into the Indian language by my grandfather, John Campanius Holm, to be printed, and sent to his old subjects, the Swedes, in America. He sent them, also, a great number of other religious books, and three able and learned ministers, and caused the said map to be reduced and engraved, the original of which was destroyed in the lamentable conflagration of the palace, which happened at Stockholm, on the 7th of May, 1697.

CHAPTER III.

Of the Climate and Temperature of Virginia and New Sweden.

The climate and temperature in Virginia and New Sweden are variable, as with us; some years are colder and others are warmer. In the year 1657, the same in which the winter was so cold in our country, that the belt was frozen over, and our brave hero, King Charles Gustavus, of glorious memory, crossed over it, with his army, into Funen, Laland, Falster, and Sealand, the river Delaware, as I have been informed, was entirely frozen up in one night, so that a deer could run over it, which, as the Indians relate, had not happened within the memory of man. Otherwise the climate is moderate, the air is pleasant and very wholesome, moderately moist and warm, so that every thing that is planted and sown grows very fast, and produces abundant crops; and, although the weather is sometimes damp and rainy, yet it does not last so long as in this country; in two or three hours it is over, and the sun shines again as bright as ever.

The severity of winter lasts, at most, two months; it begins in January, when it is somewhat cold, and then it increases, so that before Christmas there is very little cold, but only wind and rain: the end of January, and the beginging of February are the coldest parts of the winter.

Spring is very fine and pleasant, without any stormy or rigidly cold weather, but only small soft rains and a clear sky.

The summer is, for the most part, pleasant and moderately warm, except in August and September, which are the

hottest parts of the year, and in some years it is so warm that people long for rain and wet weather, by which the air is immediately cooled.

The autumn is pleasant and dry, and sometimes a little cold, as was observed by John Campanius in the year 1645. On this subject the engineer, P. Lindström, in the sixth chapter of his manuscript treatise, writes as follows:—"The winter begins late in November, and sometimes in December, and ends in the middle of January, so that its length in these parts does not exceed seven, eight, or nine weeks at furthest; and during that period it is as cold as in Old Sweden. It sets in with great violence; in three or four nights the river will be covered with thick ice, and when it breaks up, it is with a terrible noise, and there comes immediately fine summer weather. Rain falls there very seldom; it is generally accompanied with thunder and lightning: so that the sky seems on fire, and nothing is seen but flame and smoke. This was observed in the year 1654." My grandfather, John Campanius, who was pastor in New Sweden, has also made meteorological observations in the years 1644 and 1645; he made them every day and night of every month; they are too long to be inserted here at large: I shall, therefore, only give extracts of those for the year 1644, by which the reader will be enabled to judge of the temperature of the country.

JANUARY.—From the 1st to the 10th of this month, cloudy and rainy weather, with occasional sunshine, and somewhat warm; wind shifting from W. to S. and N. From the 10th to the 20th, a pretty sharp cold, and there fell a good deal of snow; afterwards, rain and thick fogs with sunshine at intervals; wind shifting from NW. to SE. and from SE. to S. From the 20th to the 21st, it blew at first cold and hard, then came snow and sleet, with now and then, warm sunshine; gusts of wind from N. to NE., NW., and S.

February.—From the 1st to the 10th, cold and clear weather, warm sunshine now and then; wind chiefly blowing from the east. From the 10th to the 20th, rain now and then, and sometimes hail; in the intervals, cold and clear sunshine; winds S. and N., SE., E. and NE. From the 20th to the 28th, cold, with now and then clear sunshine, and some snow; wind N. and NE.

March.—From the 1st to the 10th, still, clear weather; afterwards, rain, thunder and lightning, with sleet and hail; wind N. SE. E. and SW. From the 10th to the 20th, fine clear spring weather, with now and then rains and hard gusts of wind. White frosts at night; wind shifting from S. to SW. from N. to W., SE., SW., and NW. From the 20th to the 31st, there was rain, wind, thunder and lightning, together with hail, and at intervals warm sunshine; wind N., S., SW., N., and NW. Nights starry and cold.

April.—From the 1st to the 10th, cloudy weather, somewhat cold, and mostly rain and damp weather, with sunshine at intervals. Wind N. NW., NE. and SE. From the 10th to the 20th, clear, warm sunshine; at nights, some white frost; at intervals, cloudy and rainy weather, with thunder and lightning. Wind E., SW., and NW. From the 20th to the 30th, fine, clear, and sometimes warm sunshine, with some drizzling rain. Wind E., NE., and SW.

May.—From the 1st to the 10th, at first, fine, still, clear, and moderately warm weather, then cloudy and rainy, at intervals, with thunder and lightning, wind E., S., and NE. From the 10th to the 20th, fine, clear, warm, still weather; sometimes rain, hail and wind, with thunder and lightning, wind SW., NW. and N. From the 20th to the 31st, clear, warm, sunshine, sometimes rain and wind, winds NW., E. and S.

June.—From the 1st to the 10th, a little rain, followed by clear sunshine, at last dry weather, for some days; winds

W., S., and N. From the 10th to the 20th, clear, warm, sunshine, with a little rain now and then, and at night, thunder and lightning, wind westerly all the time. From the 20th to the 30th, clear, warm, sunshine, sometimes rain with thunder and lightning, wind W., E., NE. and SW.

JULY.—From the 1st to the 10th, weather mostly cloudy and rainy, and at times thunder and lightning, wind N. and NW. From the 10th to the 20th, still, clear, warm, sunshining weather, sometimes rain with thunder and lightning, wind E. and W. From the 20th to the 31st, warm, sunshine, intermixed with cloudy and rainy weather, wind N., NW., and W.

AUGUST.—From the 1st to the 10th, warm, sunshine, and moderate weather, a little wind and rain now and then, wind E., and NE. From the 10th to the 20th, dry, warm weather, sometimes rain, thunder, and lightning, wind W., NW., and N. From the 20th to the 31st, at first, foggy and rainy weather, with thunder and lightning; afterwards, clear and moderately warm, wind E., NW., SW., S. and W.

SEPTEMBER.—From the 1st to the 10th, the weather was at first cool, with rain, thunder and lightning, afterwards warm sunshine, wind N., NW., NE., SW. and S. From the 10th to the 20th, still, clear, warm weather, with some rain, thunder and lightning; wind S., N., NW., and E. From the 20th to the 30th, clear, warm, sunshine; sometimes cloudy and rainy weather, and at night, some white frost; wind E. and W.

OCTOBER.—From the 1st to the 10th, clear, warm, sunshining weather, sometimes cloudy and rainy, with some white frosts at night; wind W., NW., and E. From the 10th to the 20th, mostly cloudy, rainy, and rather cold weather; wind N., NW., W. and E. From the 20th to the 31st, fine, clear, sunshine, with sometimes clouds and rain,

and a little snow, wind N., NW., and NE. Sometimes white frost in the night.

November.—From the first to the 10th, cold weather, with clear sunshine; some ice in the water; at intervals, cloudy weather; wind NW., S., N., and SW. From the 10th to the 20th, mostly clear, warm, sunshine, sometimes rain, thunder and lightning, with hard wind; wind NW., SW., and W. From the 20th to the 30th, clear sunshining weather, but cold, with frost, rain, and now and then snow; wind W., NW., and S.

December.—From the 1st to the 10th, clear sunshine, some ice in the river, with snow on the ground; wind W., NW., E., and N. From the 10th to the 20th, warm, clear sunshine, with some cold wind; wind W., NW., S., and E. From the 20th to the 31st, fine calm weather, sometimes cloudy, rainy and frosty, wind E., S., W. and NE.

The temperature of the following year, 1645, was mostly similar to that of the preceding, except that there was not so much thunder and lightning; but in August and September, the heat was greater than in the former year. In this country, there have been also observed several new stars, all fixed towards the pole, and hitherto unknown to the European astronomers, as is attested by Francis Daniel Pastorius, in his Description of Pennsylvania, page 19.

Respecting the rising and setting of the sun in that country, John Campanius make the following remarks:—

In the year 1644, on the 8th of February, the sun rose in the morning at 36 minutes after six, and set in the afternoon at 29 minutes after five. On the 9th, it rose at the same time as the day preceding, and set at 30 minutes after five.

On the 9th of March, the sun rose at about 48 minutes after five, and set at six o'clock.

On the 2d of April, 1643, being Easter Sunday, the sun rose at about 5 o'clock in the morning, and set at seven in

the afternoon; thus, the days were fourteen, and the nights ten hours long.

On the 11th of May, being Ascension day, the sun rose in the morning about 4 o'clock, and set in the evening at some minutes after eight; thus, the days are in May, about sixteen hours long, and the nights about seven, something more or less, on each side.

On the 13th of August, 1645, the sun rose at a little after five o'clock in the morning, and set at six in the evening.

There is a difference of four hours between Virginia and Old Sweden: here the sun rises and sets four hours before it does there; so that when the sun rises in America, it is midday in Old Sweden.

The difference between Sweden and Holland, is of but one hour, but between Holland and Virginia, it is of three hours; so that the sun rises three hours sooner in Holland than it does in Virginia.

CHAPTER IV.

Of Virginia and the neighbouring provinces; to wit: New England, New Holland, and New Sweden; how, and at what time, they were discovered by the Christians.

Virginia was first discovered in the year of Christ 1497, by a Portuguese navigator, named Sebastian Cabot, with an English crew; it was, with the adjacent islands, afterwards visited by the celebrated Sir Francis Drake, and Sir Walter Raleigh, who gave to that country the name of Virginia, in honour of his Queen Elizabeth, about the year 1584.

Those men took great pains to settle this country, and although it was several times visited by the English since that time, yet it was not settled before the year 1606 and the following:—In that year, a considerable number of people were sent thither under Captains Sir George Popham and Gilbert; who settled themselves* in the part now called New England; and after they had found themselves comfortably established there, they built a town and obtained a patent from King James the First, for the whole of that tract of land which extends from 40 to 48 degrees north latitude, calling it, as we have said before, New England: after the year 1612, a number of people went thither in order to seek their fortunes in that country, which was divided into parts; so that what is now called New England, lies in forty to forty-one

* New England was not settled until the year 1620, when their pilgrims landed on Plymouth rock. In 1606, Chief Justice Popham and Sir Ferdinando Gorges, sent a ship to North Virginia, on account of the Plymouth company; but she was taken on her voyage by the Spaniards.

degrees north latitude, and is bounded to the north by New France, and to the south by Virginia. For further information respecting Virginia, see the Descriptions of America by John Smith, Richard Grenville, Richard Waitborne, &c.

About the same time, (1606,) the Dutch began to visit Virginia, and to make settlements there. They established themselves close to New England at the place now called New York, which country they purchased of Captain Hudson, an Englishman, who had discovered it and sold it to them, but without the knowledge or consent of his sovereign, the King of England. That country began to be settled in the year 1614, and was called New Holland, or the New Netherlands; but not long afterwards, Samuel Argall, governor of Virginia, compelled the Dutch inhabitants to submit to the English dominion; shortly afterwards, however, they came with re-enforcements, and fortified themselves in New Amsterdam, under their own governor. The length of this province of New Holland, or, as it is now called, New York, towards the north, is not at present well known, but its breadth is about 200 miles. Its principal streams are Hudson's river, the river Raritan and Delaware Bay; the principal islands in its vicinity are Manhattan's Island, Long Island, and Staten Island. Manhattan's Island extends into the country in 40 and 42 degrees north; it is 14 miles long and 2 miles broad; and on it the city of New York is built. For further information, see Richard Blome's English America, chapter 5th.

Immediately after the said time, the Swedes, with some Germans, also began to visit that country, and there made settlements and plantations; at first on the river Delaware, in thirty-nine degrees forty minutes latitude, between Virginia and New Holland, afterwards nearer to the sea, and on the bay, as will be seen in the following chapter.

CHAPTER V.

Of New Sweden; how and at what time it was first visited and settled by the Swedes.

It was in the reign of our illustrious hero, Gustavus Adolphus, of glorious memory, that America was first visited and settled by the Swedes. Amidst the numerous and most important cares of state that occupied his mind, and the many laws and institutions that he made for the benefit of his country, he determined on establishing an American company for the purpose of trading to that and other countries. The occasion for it was given by a Dutchman of the name of William Usseling, who gave an account of that country, and represented it as a fine fertile land, producing all the necessaries and comforts of life; he suggested the idea of a West India company, in consequence of which a contract was made with him for that purpose; he drew it up himself, in the Dutch language, after which it was translated into Swedish by the royal interpreter, Erick Schræder, in the year 1626. In that document he adduced reasons to induce the Swedes to trade with America, among which the following are the principal:—

1st. That the Christian religion would by that means be planted amongst the heathen.

2d. That his Majesty's dominions would be enlarged, his treasury enriched, and the people's burdens at home diminished.

3d. That in this manner it would be a great relief to the

nation, and besides, would produce to them many positive advantages and a very profitable trade; that the Swedes possessed all the means for carrying it on with advantage; that they had every thing necessary for that purpose; they had ships, goods, and skilful traders, equal to any nation in Europe. And at last he concluded in the following words:—"If every good subject would, according to his ability, immediately contribute to put this plan into execution, without waiting to see what others would do, there would be no want of money to carry it into effect, and the kingdom, through the Lord's mercy, would have another eye, and its prosperity and riches would increase beyond what it had ever done before; the public taxes would be lessened, and would be afterwards very light; and in process of time, every industrious man would thrive. And lastly, it would greatly tend to the honour of God, to man's eternal welfare, to his majesty's service, and the good of the kingdom; in short, it would be highly beneficial to the whole nation. Upon which the Swedish West India Company was established, with power to trade to Asia, Africa, and the Straits of Magellan, as appears from the said Usseling's declaration, and the articles of the said company, both printed at Stockholm, in 1625, and also from the *Argonautica Gustaviana*, printed at Frankfort, on the Main, in the year 1633.

In consideration of all these things, our said King Gustavus, of glorious memory, issued his proclamation, or edict, dated at Stockholm, the 2d of July, 1626; in which he invited all persons, both high and low, to do all in their power to support the said company and promote its objects. This edict was ratified in the following year, 1627, at the general meeting of the states of the kingdom, as is related by Dr. John Loccenius, in his history of Sweden, page 556. This plan was supported by his royal Majesty's mother, by his Highness the Prince Palatine of the Rhine, by the members

of his Majesty's council, and by the principal nobles, general officers, bishops, and others of the clergy; burgomasters and counsellors of the cities, and the greatest part of the commonalty. The time fixed for bringing in the money for the inhabitants of Sweden proper, was the first of March, and for those residing in Finland, Livonia, and elsewhere, the first of May following, after which no one should be allowed to participate in the advantages of the said company. And in order to place its trade on a proper footing, a board of directors was appointed, among the principal of which were an admiral, a vice-admiral, merchants, clerks, assistants, and commissioners; and lastly, a great number of persons were sent over to Virginia, in order to settle that country. Among those there were many from Finland.

On the subject of the first settlement of that country, Sir William Penn, the present governor of Pennsylvania, in the account which he sent over to England in the year 1683, wrote as follows:—"The first planters in these parts were the Dutch, and soon after them, the Swedes and Finns. The Dutch applied themselves to traffic, the Swedes and Finns to husbandry. The Dutch have a meeting place for religious worship at Newcastle; and the Swedes three; one at Christina, one at Tinicum, and one at Wicacoa, within half a mile of this town."*

It may not be improper to add here, what is said by Francis Daniel Pastorius, who was a justice of the peace in Pennsylvania, respecting the first discoverers and settlers of that country. In his account of that province lately published, he relates, (page 5,) that it was first discovered in the year 1665, by some English mariners in the reign of Charles I.†

* Clarkson's Life of W. Penn, vol. I. p. 309.

† In the year 1665, Charles I. had long been dead, and his son Charles II. was on the throne. Mr. Pastorius appears to have had very little knowledge of the history of the country he undertook to describe.

king of England, who, in his lifetime, did not know how to give it a name, as its native inhabitants went naked, had no towns nor fixed habitations, but wandered here and there in the forests, living in miserable huts. But afterwards, the Duke of York, having many useless people about him, and principally Swedes, sent them to a place on the river *Della Varra*, where they built a town and fortress which they called Newcastle;* he gave permission to the Swedes to remain there and enjoy the country until England could send thither a great number of people. These first settlers, that author calls *old Christians*, on the subject of whom he inconsiderately writes, page 31, as follows:—"These people have not the honest intention to instruct the unfortunate Indians in the sound doctrines of the Christian religion, but have only in view their worldly interest, and draw in those simple people to trade with them, so that at last some of them, who have been deceived by those Christians, have, in return, cheated them. I cannot say much in favour of either of them,† &c."

Where Mr. Pastorius found all these stories, nobody can discover: that that country long before the time he mentions, that is to say, 1665, was settled by the Dutch, Swedes, and English, and that it received its name from Christian nations is proved by a great number of celebrated writers, who state the facts as they are related in the preceding chapters of this work. In the first place, what Mr. Pastorius states could not have happened in the reign of Charles I., but if at all, it must have been in that of Charles II. The Swedes certainly settled America for very different

* This is a strange romance, and yet Mr. Pastorius resided in this country, and was a justice of the peace at Germantown.

† It would seem, that the Germans and the Swedes were not on very good terms in the time of Mr. Pastorius, which was after the landing of William Penn.

reasons, and with quite a different object from that which Mr. Pastorius is pleased to ascribe to them, as we have already shown in the beginning of this chapter, and, as is more than sufficiently proved by the public acts of Gustavus Adolphus, and Queen Christina, and by their ordinances and regulations for the government of that country. The pains that were taken for the instruction of the Indians in the Christian doctrine are very well known, and are particularly evidenced by the Indian translation of Luther's catechism and the vocabulary annexed to it, which were made in the year 1646, more than 18 years before the time, when, as Mr. Pastorius says, that country was discovered. This celebrated work of a Swedish minister of the gospel, was not printed until the year 1696, owing to some obstacles that were in the way of its publication. And that that country was for the most part settled by Swedes is a well known fact, as also, that they were not that useless and worthless people which Mr. Pastorius pretends. Without seeking any further proof of this, we shall content ourselves with offering the testimony of the present governor, Sir William Penn, as given in the letter before mentioned, in which he sufficiently praises the character of the Swedish inhabitants of Pennsylvania. He expresses himself in these words:*—"The Swedes inhabit the freshes of the river Delaware. There is no need of giving any description of them, who are better known in England than here; but they are a plain, strong, industrious people, yet have made no great progress in the culture, or propagation of fruit trees, as if they desired rather to have enough than plenty or traffic. But I presume, the Indians made them the more careless by furnishing them with the means of profit, to wit, skins and furs for rum and such strong liquors. They kindly received me, as well as

* Clarkson, ibid.

the English, who were few before the people concerned with me came among them. I must needs commend their respect to authority, and kind behaviour to the English. They do not degenerate from the old friendship between both kingdoms. As they are people proper and strong of body, so that they have fine children, and almost every house full; rare to find one of them without three or four boys and as many girls; some six, seven, and eight sons. And I must do them the justice to say, I see few young men more sober and laborious." From this, the reader will easily see what degree of credit is due to the statements of Mr. Pastorius; but we must leave him, and return to our subject.

When the Swedes first arrived into that country, they endeavoured to maintain peace and amity with the native Indians, they made presents to their chiefs, and purchased of them, one piece after another, all the land extending from Cape Henlopen to the great falls of Delaware, and thus they obtained full possession of the country. And when in or about the year 1631,* his Excellency John Oxenstiern went to England as his Majesty's ambassador, King Charles I. gave up to Sweden all the pretensions that the English had upon that country, which consisted merely in the right of first discovery. The Dutch also claimed a right to it, because they had visited it before the Swedes, and had erected three forts there; which had, however, been utterly destroyed by the Indians, and all who were therein murdered or driven away; so that they had abandoned it entirely when the Swedes came. This claim was also purchased of the Hollanders, and the treaty which confirmed that pur-

* It was in this year, that the Swedes erected Fort Christina; Peter Lindstrom, their engineer, having laid out a small town at that place, where they made their first settlement. Smith's New Jersey, 22. Holmes' American Annals, *sub ann.* 1631.

chase, was shown to me by the Hon. Mr. Secretary *Elias Palmskiold.**

From that time the Swedish population in that province began to increase, and so continued until the arrival of Lieutenant Colonel John Printz, who was appointed governor thereof, and, on his return home, was made governor of Jönkiöping. On this appointment being made, my grandfather, John Campanius Holm, was desired by his Excellency Admiral Claes Flemming, his Majesty's counsellor of state, to accompany the said governor in that voyage, and attend to the affairs of the church in America, which he had the pleasure to do in the year 1648; of which voyage Mr. Campanius has given an account, as will appear in the following chapter.

* This treaty is not in print that we know of, and the cession by Charles I. is very doubtful.

CHAPTER VI.

Governor John Printz's Voyage to New Sweden, in the year 1642, as related by the Rev. John Campanius, grandfather to the author, with the latter's return voyage to Old Sweden, in 1648.

On the 16th of August, 1642, we sailed from Stockholm, in the Lord's name, for America, on board the ship Fame, and on the 17th, we arrived at Dahlehamn. On the 3d of September, we left that place, and on the 6th, arrived at Copenhagen. On the 8th, we landed at Helsingör, and on the 12th, at Gottenburg. On the 1st of November, at noon, we left Gottenburg Castle; and on the 14th, at about four o'clock in the morning, we were in the Spanish Sea.* On the 21st, about mid-day, we sailed along the coast of Portugal, where the crew performed the ceremony of tropical baptism. It is the custom with seamen, when they cross the equinoctial line, to dip in the water those who have never crossed it before. One may be exempted from that ceremony, by giving a little money to the sailors, and in that case they receive only a little sprinkling. On the 26th, we sailed along the Barbary coast, a fine, rich, level country: we saw two high fortresses in the vicinity of the shore. On the 28th of November, the wind blowing from the east, we found ourselves half way between Old and New Sweden, having sailed 800 miles, and having as much more to perform. With the same wind we passed the Canary Islands, which lay high up to the north of us. In the Eastern Sea,

* It would seem that Spain, at that time, claimed the dominion of the Atlantic Ocean.

the wind is always easterly. There are in that sea two passages, in one of which the wind always blows from the east, and in the other from the west. In going to America, one must take the eastern passage, and the western in sailing from America to Europe. There are no storms to be afraid of, unless you sail before the wind to the Caribbee Islands.

On the 20th of December, in the afternoon, we arrived at Antigua, where there is a perpetual summer, and no winter; the heat is always very great. It is inhabited by Englishmen and negroes, with some Indians, who are held in perpetual slavery. There we spent our Christmas holydays, and were well entertained at the Governor's house. We had there much amusement, and had as many oranges and lemons as we could take with us. The distance from Antigua to Virginia is 365, and from the coast of Barbary to Antigua, 230 miles.

On the 3d of January, 1643, we left Antigua, and sailed along a number of little islands, lying to the left of us, as will appear from the charts; to wit: St. Christophers, St. Martins, St. Bartholomew, and Anguilla: they appeared to be at no great distance from each other. On the 24th we found bottom, and on the 25th we began to see land to our left. On the 13th we had a severe storm in the Western Sea, until the 15th, when it began to abate; but immediately afterwards, on Monday, it blew again very hard, and continued above fourteen days: so that we had never experienced such a storm, accompanied with snow, as it was on the 26th and 27th January; when, being in the bay, off the Whorekill, we lost three large anchors, a spritsail, and our mainmast. The ship was run aground, and lost some of her apparel, as we did, all in the same storm; but on the 15th of February, by God's grace, we came up to Fort Christina, in New Sweden, Virginia, at two o'clock in the afternoon.

After this account of my father's voyage to New Sweden,

it may be curious, perhaps, to give that of his return to Old Sweden, in the year 1648, which is remarkable for its shortness, when compared with the former one. He relates it thus:—

"On the 16th of May, having obtained a proper passport from the governor and council, I sailed, in the Lord's name, with my family, from Elfsborg, in New Sweden, on board the ship Swan, and on the 18th came into the bay. The distance between Elfsborg and the bay is nine miles; and on account of the numerous banks in the river, we were three days in descending into the bay. On the 19th we came to Cape Henlopen.

"On the 4th of June we began to see land, and early in the morning of the 13th, we saw England; the first place we observed was the town of Plymouth, and by day and night we could discern the English coast, until we came to Dover Castle, surrounded with a high square wall. We then passed the Downs, where the English fleet lay. England is a large country, above one hundred miles long, and lay to our left hand as we sailed towards the north. The shore seemed full of white cliffs, with green meadows between.

"On the 14th of June we saw the coast of France to the south of us. Between France and England, the distance is only seven miles; the coasts lie opposite to each other. We sailed between them, keeping on the side of England. On the same day, the 14th, in the evening, we met two Swedish ships, one called the New Fortune, and the other the Julius. They both came from Sweden: the Julius was a stout ship, quite new, and was sent as a present to the king of France, On the 17th of June, early in the morning, we saw Jutland, lying to the south of us. On the 19th we entered the sound, and came up to Helsingör; and on the 3d of July, with the Divine favour, we entered the port of Stockholm, in the same year, 1648."

CHAPTER VII.

Of the first Emigrants to Virginia, and the Conduct of the Indians towards them.

The generality of people who went, or were sent over from Sweden to America, were of two kinds: the principal of them consisted of the company's servants, who were employed by them in various capacities; the others were those who went to that country to better their fortunes; they enjoyed several privileges; they were at liberty to build and settle themselves where they thought proper, and to return home when they pleased. By way of distinction they were called *freemen*. There was a third class, consisting of vagabonds and malefactors: those were to remain in slavery, and were employed in digging the earth, throwing up trenches, and erecting walls and other fortifications. The others had no intercourse with them; but a particular spot was appointed for them to reside upon.

In the beginning of Governor Printz's administration, there came a great number of those criminals, who were sent over from Sweden. When the European inhabitants perceived it, they would not suffer them to set their foot on shore, but they were all obliged to return, so that a great many of them perished in the voyage. This was related to me, amongst other things, by an old trust-worthy man, named Nils Matsson Utter, who, after his return home, served in his Majesty's life-guards. It was after this forbidden, under a penalty, to send any more criminals to America, lest Almighty God should let his vengeance fall on the ships and

goeds, and the virtuous people that were on board; it was said, that there was no scarcity of good and honest people to settle that country; but such a great number of them had gone thither, (as engineer Lindström says,) that on his departure from hence, more than a hundred families of good and honest men, with their wives and children, were obliged to remain behind, as the ship had taken as many on board as she could hold; and yet those honest people had sold all their property, and converted it into money, not imagining that they could be so disappointed.

When the Swedes first came to that country, they were well received and kindly treated by the Indians, so long as they had something to suit them, wherewith they might trade with each other; but when that failed, they were no longer disposed to suffer them to remain, but considered how they might fall upon them and destroy them, and root them entirely out of the country; however, as they knew that the Swedes were skilful in war, and could use their arms better than the Indians, they did not dare to venture upon it; yet the thing once went so far, that their sachem, or king, called the chiefs and warriors together, to consult as to the manner in which they should behave to the Swedes, who had possessed themselves of their land, and settled upon it, and who had nothing wherewith they might trade with them; it was, however, decided at that meeting, that they should not exterminate the Swedes, but that they should love them, and trust them as their good friends, because it might still happen that they would send a ship laden with all kinds of merchandise, wherewith they might trade. My grandfather, John Campanius, has inserted the details of this affair in his dialogues in the Indian language, which will be found at the end of this volume. Since that time the Swedes and Indians have lived together in amity and friendship, and carried on a friendly intercourse with each other.

The Indians were frequent visiters at my grandfather's house. When, for the first time, he performed divine service in the Swedish congregation, they came to hear him, and greatly wondered that he had so much to say, and that he stood alone, and talked so long, while all the rest were listening in silence. This excited in them strange suspicions; they thought every thing was not right, and that some conspiracy was going forward amongst us; in consequence of which my grandfather's life and that of the other priests were, for some time, in considerable danger from the Indians who daily came to him and asked him many questions. In those conversations, however, he gradually succeeded in making them understand that there was one Lord God; that he was self-existing, one and in three persons; how the same God had made the world from nothing, and created a man and placed him on earth, and called him Adam, from whom all other men have sprung; how the same Adam, afterwards, by his disobedience had sinned against his Creator, and by that sin had involved in it all his descendants; how God sent from heaven upon this earth his only Son, Jesus Christ, who was born of the Virgin Mary, for the redemption and salvation of all mankind; how he died upon the cross, and was raised again the third day; and lastly, how after forty days he ascended to heaven, whence he will return at a future day to judge the quick and the dead, &c. They had great pleasure in hearing these things, at which they greatly wondered, and began to think quite differently from what they had done before; so that he gained their affection, and they visited and sent to him very frequently. This induced him to exert himself to learn their language, so as to be able to translate for them what they wanted very much to instruct them in the Christian doctrine; and he was so successful, that those people who were wandering in darkness were able to see the light. He translated for them the catechism into

their language, and he succeeded so far that many of those barbarians were converted to the Christian faith, or, at least, acquired so much knowledge of it, that they were ready to exclaim, as Captain John Smith relates of the Virginia Indians, that, so far as the cannons and guns of the Christians exceeded the bow and arrows of the Indians in shooting, so far was their God superior to that of the Indians.

The friendship which had been formerly established with those people, was again renewed after the appointment of Mr. John Claudius Rising, who was sent to New Sweden as commissioner and assistant to the governor, John Printz. On his arrival, the governor had already sailed for Old Sweden, and had left his son-in-law, Mr. John Papegoia, as deputy governor in his place. He, some time afterwards, returned to his native country, and left the government in the hands of Mr. Rising, who, immediately offered to the English and Dutch, and also to the Indians, to renew the former friendship, as is stated at large by the engineer, Lindström, in the second chapter of his relation.

On the 17th of June, 1654, a meeting was held at Printz Hall, on Tinicum Island, of ten of the Indian sachems or chiefs, and there a talk was made to them; in which it was offered on behalf of the great Queen of Sweden, to renew the ancient league and friendship that subsisted between them and the Swedes, who had purchased of them the lands which they occupied. The Indians complained that the Swedes had brought much evil upon them; for many of them had died since their coming into the country. Considerable presents were made and distributed among them; on which they went out and conferred for some time among themselves, and then returned, and one of their chiefs named Naaman, made a speech, in which he rebuked the rest for having spoken evil of the Swedes and done them an injury, and told them he hoped they would do so no more, for the Swedes were very

good people. "Look," said he, pointing to the presents, "and see what they have brought to us, for which they desire our friendship." So saying, he stroked himself three times down his arm, which among the Indians is a token of friendship; afterwards he thanked the Swedes on behalf of his people, for the presents they had received, and said, that friendship should be observed more strictly between them than it had been before; that the Swedes and the Indians had been in Governor Printz's time, as one body and one heart, (striking his breast as he spoke,) and that thenceforward they should be as one head; in token of which he took hold of his head with both his hands, and made a motion as if he were tying a strong knot, and then he made this comparison, that as the calabash was round without any crack, so they should be a compact body without any fissure; and that if any one should attempt to do any harm to the Indians, the Swedes should immediately inform them of it, and on the other hand, the Indians would give immediate notice to the Christians of any plot against them, even if it were in the middle of the night. On this they were answered that that would be, indeed, a true and lasting friendship, if every one would agree to it; on which they gave a general shout, in token of consent. Immediately upon this the great guns were fired, which pleased them extremely; and they said, *Poo, hoo, hoo; mokirick pickon;* that is to say, "hear and believe, the great guns are fired." Then they were treated with wine and brandy. Another of the Indians then stood up, and spoke and admonished all in general, that they should keep the league and friendship which had been made with the Christians, and in no manner violate the same, nor do them any injury, or their hogs or cattle, and that if any one should be guilty of such violation they should be severely punished, as an example to others. The Indians then, advised us to settle some Swedes at Passyunk, where there

lived a great number of Indians, that they might be watched and punished if they did any mischief. They also expressed a wish that the title to the lands which the Swedes had purchased should be confirmed; on which the copies of the agreements (for the originals had been sent to Stockholm,) were read to them word for word. When those who had signed the deeds heard their names, they appeared to rejoice; but when the names were read of those that were dead, they hung their heads in sorrow. Then there were set upon the floor, in the great hall, two large kettles, and many other vessels filled with *Sappaun*, which is a kind of hasty pudding made of maize or Indian corn, which grows there in abundance. The sachems sat by themselves; the other Indians all fed heartily, and were satisfied. The treaty of friendship which was then made between the Swedes and the Indians, has ever since been faithfully observed on both sides.

A map of this place has been removed. This is vandalism in its extreme.

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CHAPTER VIII.

Of the Swedish Settlements in New Sweden, and the Forts which were erected there.

The principal forts which the Swedes erected in New Sweden are the following:—

Hopokahacking, or Fort Christina. This is the first fort which the Swedes built when they came to that country in 1631. Near it, was a small town called Christina Harbour,* which was laid out by the engineer, Peter Lindström, and was inhabited by Swedes when the Dutch besieged the fort, and having taken it, destroyed it altogether.

Tutæænungh, or *Teniko*.† Governor Printz resided in this fort, and gave it the name of New Gottenburg. He also caused to be built there a mansion, for himself and his family, which was very handsome: there was likewise a fine orchard, a pleasure house, and other conveniencies. He called it *Printz Hall*. On this island the principal inhabitants had their dwellings and plantations.

Fort Christina is distant about three German miles west from New Gottenburg. In the latter place, the Swedes have erected a church, which, on the fourth of September, 1646. Dr. John Campanius consecrated for divine service, and also, its burying place. The first corpse that was buried there, was that of Catherine, the daughter of Andrew Hanson

* Christina Hamn. † Tinicum.

She was buried on the 28th of October, in the said year, being the feast of St. Simon and St. Jude.

Mecoponacka, or Upland,* was an unfortified place, but some houses were built there. It was situated between fort Christina and New Gottenburg, but nearer to the latter. There was a fort built there some time after its settlement. It is good even land along the river shore.

Wootsessung-Sing, or *Elfsborg*. This fort is situated at the distance of four leagues south of fort Christina, and nearer to Cape Henlopen.† It was erected by Governor John Printz, when he first came into the country. It was mounted with canon, and when the Swedes came in from Sweden with their ships, those guns were fired to welcome them. At last, within a few years it was demolished by the Swedes themselves, who could not live there on account of the great numbers of moschetoes: after they left it, they used to call it *Myggenborg;* that is to say, Moscheto Fort.

Passayunk was given by the crown to the commandant, Swen Schute. At that place, there was a fort called *Korsholm*. After Governor Printz's departure for Sweden, it was abandoned by the Swedes, and afterwards burnt and destroyed by the Indians.

Manayunk, or *Schuylkill*. This was a handsome little fort built of logs, filled up with sand and stones, and surrounded with palisades cut very sharp at the top. It was at the distance of four German miles east of Christina. It was mounted with great guns, as well as the other forts. Those forts were all situated on the water side.

Chinsessing‡ was called the New Fort. It was not pro-

* Now Chester.

† From this description, one would suppose that this fort lay on the western side of the Delaware. It was, however, situated on Salem Creek in New Jersey, and is the same which is mentioned above, p. 46.

‡ Kingsessing.

perly a fort, but substantial log houses, built of good strong hard hickory, two stories high, which was sufficient to secure the people from the Indians. But what signifies a fort without God's assistance? In that settlement there dwelt five free men, who cultivated the land, and lived very well.

Karakung,* otherwise called the Water Mill Stream, is a fine stream, very convenient for water mills: the Governor caused one to be erected there. It was a fine mill, which ground both fine and coarse flour, and was going early and late: it was the first that was seen in that country. There was no fort near it, but only a strong dwelling-house, built of hickory, and inhabited by freemen.

Chamassungh, or *Finland*. This place was inhabited by Finns, who had strong houses, but no fort. It lies at the distance of two German miles, east of Christina, by water; and, by land, it is distant two long Swedish miles.

Manathaan, or Coopers' Island,† is an island near fort Christina, where there lived two Hollanders, and some coopers, who made casks, tubs, boats, galleys, and yachts.

Techoherassi, Olof Stille's place,‡ was a small plantation, which was built by Swedish freemen, who gave it that name. They were frequently visited by the Indians, as it was on the river-shore, and surrounded with water, like a small island. Olof had a thick black beard, from which the Indians had given him the name of the man with the black beard.

The places which the Dutch occupied in those parts are the following:—

Tekaacho, or *Arfwames*. This was a fort which the Dutch built in Governor Printz's time, and which they called

* This is not laid down in the map.

† Now Cherry Island.—Acrel.

‡ Olof Stille was the ancestor of the respectable Stillé family of this city. In Lindström's map this place is laid down by the name of *Stille's land*.

fort *Nassau*. They were afterwards driven from it, and their fort was destroyed by the Indians.

Sandhocken was also a fort that the Dutch built in the land of the Swedes, in spite of various protestations of our governor. They called it fort *Casimir:* the Swedes, however, in the year 1654, took it by storm, and drove the Dutch from it; after which the fortifications were greatly strengthened and improved by the Engineer, P. Lindström, and it was called fort *Trefalldigheet*, or *Trinity* fort.*

Manataanung, or *Manaates*, is also a place settled by the Dutch, who built there a clever little town,† which went on increasing every day, and was a fine commercial place, where all sorts of goods were sold, as in old Holland: the Swedes sent a ship thither every year, from New Sweden, to trade in what they wanted: it lies a hundred German miles from thence by sea. There were also places where the Indians had their habitations, which were called by the same name.

Mechakanzijaa.‡ There the Indians had also their houses and plantations; the Swedes and other Europeans constantly resort thither by sea, to purchase Indian corn, or the produce of the country. It lies at the distance of sixteen German miles from our settlements.

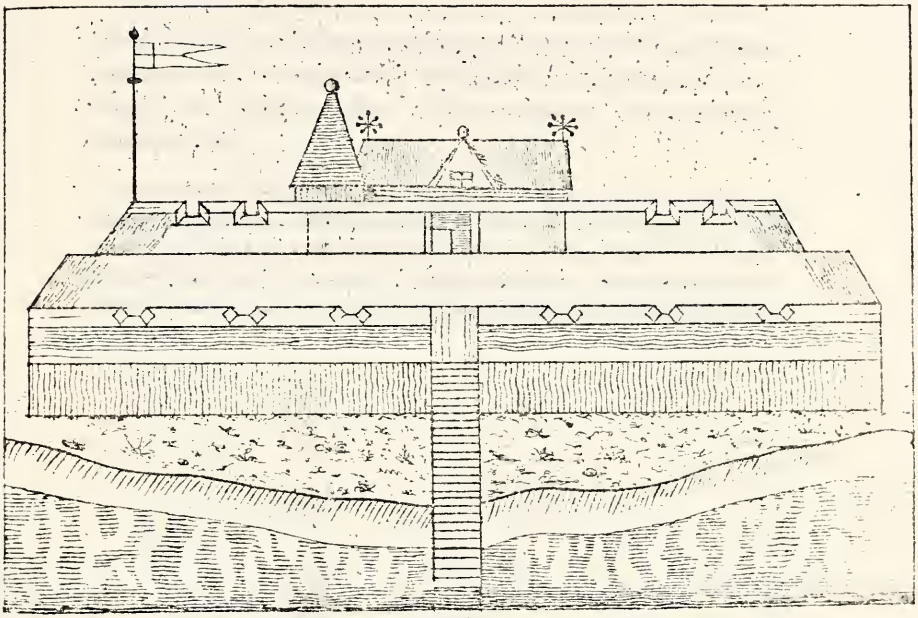
Santhikan.§ This is at the falls of Delaware, where they had also a settlement in a wide plain.

* See the plate.

† This must mean New Amsterdam, now New York, on Manhattan Island, *a clever little place.* Our author, probably considers it as belonging to *New Sweden.*

‡ On the map there is a place on the Jersey side called *Mechansia Sippu*, possibly the place here meant.

§ Sometimes called *Sankhican.* There was a tribe of Indians of that name. They were of the Lenape stock, or Renappi, as our author calls them.



TRINITY FORT.

Arakunsickan, Thomehittikon, and *Pimypacka.* These are also Indian settlements, of which the latter is very rich and fruitful.

*Tennako Manaatet** is an island also occupied by the Indians. They are distinguished by the names of those various places, as the *Mechakanzy Renappi,* the *Santhickan Renappi,* the *Arakunsickan, Thomehittikon, Pimypackan Renappi, &c.*

* This means *Tennako* Island, and with the Indian local termination *ong* or *ung*, is the same name with *Tennakong* or *Tinicum.* But it cannot be the same place, as the latter was inhabited by the Swedes, and the Dutch never were in possession of it, or had any settlements there. The situation of this island is unknown; it was probably on the Jersey side, about the falls of Delaware.

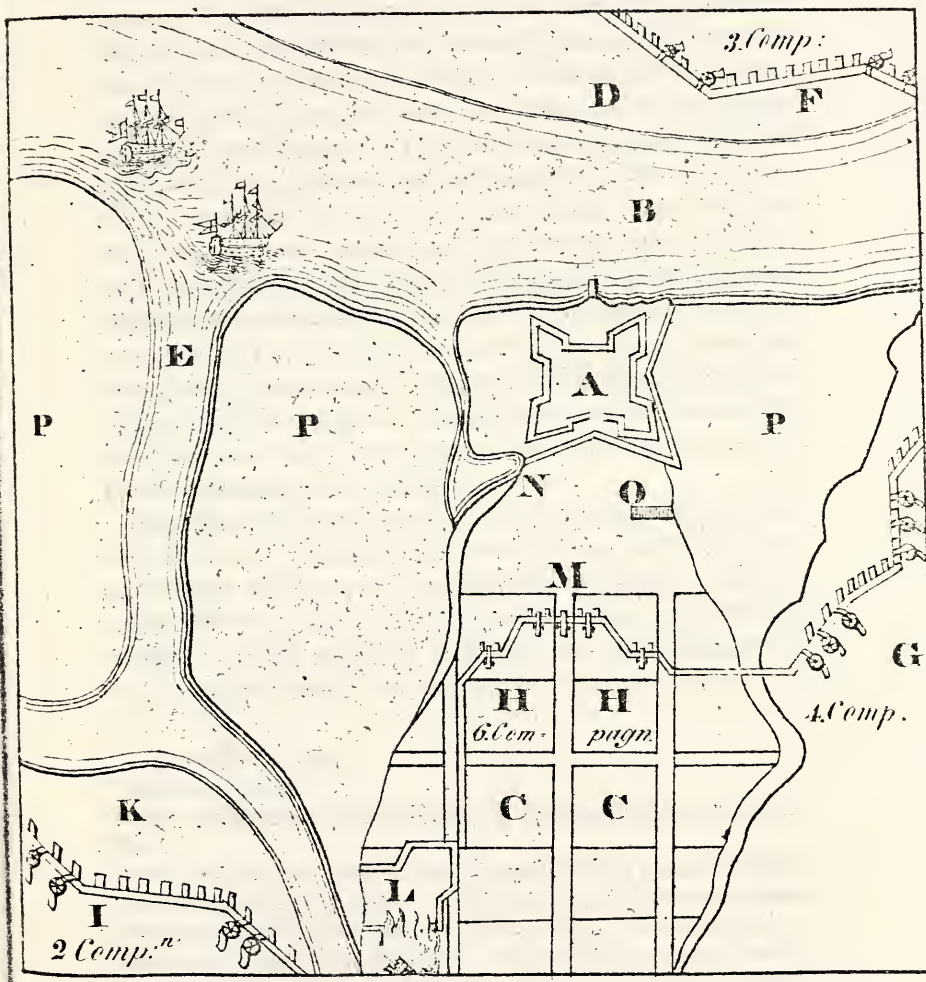
CHAPTER IX.

How the Swedes lost New Sweden, and by whom the Country has been since governed.

THE Swedes, as we have said before, first settled that country, in the reign of King Charles Gustavus, of glorious memory, and succeeded so well in the beginning as to establish a brisk trade with America; but the kingdom was at that time involved in war on all sides, and our hero had no less than six powerful enemies opposed to him, as appears by the history of the times, and the gold and silver medals that were struck at the death of that illustrious sovereign. There was, therefore, neither time nor opportunity to pursue that great undertaking, and carry it into full effect; the ships that were fitted out for that purpose were stopped and detained by the Spaniards on their voyage, which was done in order to favour the Poles and the Emperor of Germany, then engaged in war against us, as is related by Dr. John Loccenius, in his History of Sweden, p. 556. The Dutch did not fail to avail themselves of that opportunity, and did all they could to frustrate our designs, as is said by the learned Puffendorff, in the introduction to his Swedish History.

It also happened that the Dutch who had settled themselves in Virginia and New Sweden, made every possible opposition to the Swedes, trying to get into their power the forts and places which they had formerly possessed. These differences appeared to have been amicably settled in the year 1654, between the Swedish Governor, John Rising, and the Dutch Governor, Peter Stuyvesant; but the next

Plan of the Town & Fort of Christina, besieged by the Dutch 1655.



A. Fort Christina. B. Christina Creek. C. Town of Christina Hamn. D. Tenne-keng Land. E. Fish Hill. F. Stangenberg. G. Uyggenberg. H. Robtnberg. I. Fligenberg. K. Timber Island. L. Kitchen. M. Position of the besiegers. N. Harbour. O. Mine. P. Swamp.

year, on the 30th of August, the Dutch sailed from Manhattan, or New Amsterdam, with seven ships, and six or seven hundred men, under the command of the said Stuyvesant; and fell unawares on the Swedish settlements on the South river, or New Sweden. They took their quarters the first night at Elfsborg, where they made prisoners of some of the free inhabitants. The next day, they sailed up to fort Trinity, and landed at the point,* where they began to throw up intrenchments; and partly by threats, and partly by persuasion, they obtained the surrender of the fortress from the commandant Swen Schute, who, after some kind of negotiation, treacherously gave it up: the Dutch then put all the officers under arrest, and all the common soldiers on board of their vessels: they took possession of the fortress, struck the Swedish flag, and hoisted their own.

Stuyvesant thus having, at so cheap a price, possessed himself of that fortress, the key of New Sweden, and sufficiently provided it with men and ammunition, laid siege, on the 2d of September, to fort Christina, and the town of Christina Harbour,† as the engineer, P. Lindström, has delineated it in the annexed plate;‡ the Dutch then proceeded to destroy

* Now Gloucester point.

† Christina Hamn.

‡ The Swedish settlement at Christina, is thus described by Acrelius, p. 307:—

"The Swedish settlement is chiefly situated on both sides of Christina creek, and partly on both sides of Brandywine creek, in Newcastle, Christina and Brandywine Hundreds, in Newcastle county. It is about two Swedish miles in length, and one in breadth. In this place the Swedes live more compactly together than any where else. There is no house more distant from the church than one Swedish mile, (equal to 6¾ American miles.)

"The fort was situated on a hill on Christina creek, not far from where it empties itself into the Delaware, and still nearer to the mouth of Brandywine creek; it would command the passage at Christina ferry. Behind that fort was the town, of which the engineer, Lindström, has drawn a plan; see

New Gottenburg, laying waste all the houses and plantations without the fort, killing the cattle, and plundering the inhabitants of every thing that they could lay their hands on; so that after a siege of fourteen days, and many fruitless propositions to obtain more humane treatment, the Swedes were obliged to surrender that fortress, for want of men and ammunition. It was, however, agreed, that all the cannon belonging to the crown and the company should be restored, and there was an inventory made of them. The Swedes then marched out with their arms, with flying colours, lighted matches, drums beating, and fifes playing, and the Dutch took possession of the fort, put down the Swedish flag and hoisted their own. The officers and principal people were made prisoners and carried to New Amsterdam; the common people submitted to the conquerors, and the Dutch remained in possession of the country. All this is stated, more at large,

Campanius, p. 81. The fortress has been destroyed, since the invasion of the Dutch, in 1655. In 1745, a Spanish privateer attempted to land in the Delaware; but the people rose in arms, and prevented it. On that occasion, Christina fort had the good fortune to emerge from its long state of oblivion: in digging the ground, there were found pieces of money with Queen Christina's stamp. On the 31st of March, 1755, on taking up, by chance, some pieces of the walls, there were found many cannon balls, granadoes and other similar things, which had been kept carefully concealed, exactly one hundred years. After the peace of Aix la Chapelle, notwithstanding the destruction of that fort, the people were still able to fire an English salute, (five guns,) on the passage of the Governor, who was going to meet the legislature at Newcastle. Although the English, since they have had possession of this country, have done all in their power to destroy every vestige of the Swedish government, yet the name of our glorious Queen will for ever live in those of the *Christina* congregation, *Christina* church, *Christina* hundred, *Christina* fort, *Christina* creek, *Christina* ferry, *Christina* bridge, &c."

The patriotic lamentations of this honest Swede, have appeared to us well worthy of being preserved; therefore, we have thought it right to insert them in this place. But, alas! the revered name has already been changed into *Christiana!*

by Governor Rising, and the engineer, Lindström, in the accounts which they have respectively given of these transactions.

As the Dutch had committed this outrage upon the Swedes without any cause or provocation, so they were not allowed much time to enjoy their triumph; for, in the year 1664, King Charles II. of England, sent over troops with four commissioners to Virginia; for the purpose, as was said, of surveying the country, and ascertaining its divisions and boundaries; by which opportunity they expelled the Dutch from the territory, first taking possession of their principal city of New Amsterdam, and then, of their town and fortress of *Aurania* and *Arosapha.** Then they took Delaware Castle,† which was peopled by Swedes and Dutchmen; they turned out the governor, and the Swedes as well as the Dutch, submitted to the English government, and became its subjects. The Dutch governor‡ was permitted to remain in his house as before, as is related by Richardson Blome, in his Description of America, chapter 5.

Thus, this province of New Sweden came under the English government, and so remained until the year 1681, when the said King Charles II. made a present of it to a nobleman, called William Penn, as well in consideration of the well known services of his father, Lord Penn, as of his own merit, and reserved only by way of homage two beaver skins, to be delivered to him in England every year, as by the deed of gift, dated at Westminster, the 4th of March, 1681, more fully appears. Afterwards, in the following year, 1682, the said Sir William Penn went over to that country with twenty ships, and after a voyage of six weeks,

* Fort Orange, now Albany.

† Newcastle on Delaware.

‡ Stuyvesant.

arrived there,* on the 1st of November,† of that year. On his first arrival, he did all in his power to ingratiate himself with the Christians, and afterwards, with the Indians who inhabited the country: in order the better to induce the Christians to be faithful and obedient to him, he proclaimed a body of excellent laws, amongst which were the following:—

1. No one within this province shall be molested on account of his religion or belief, but all shall be at liberty to set up and build churches and schools as they shall think proper.

2. Sundays shall be dedicated to the public service of God and religious instruction, and shall be observed with earnestness and zeal.

3. In order that youth may be properly trained up, the inhabitants shall assemble together, to encourage each other and their children to the glory of God and a Christian life.

4. Courts of justice shall be held at fixed periods, where justice shall be administered to the citizens.

5. In every city, town, or district, there shall be magistrates, who shall cause the laws to be executed and justice to be done.

6. Profane swearing, blasphemy, taking God's name in vain, common scolding, or brawling, cheating, and drunkenness shall be punished with the pillory.

7. All mechanics shall be satisfied with the price fixed by law for their labour.

8. Every child, after he shall have arrived at the age of twelve years, shall be bound apprentice to some trade, occupation; or business.

He also secured the friendship and favour of the Indians,

* William Penn landed with a single ship called the *Welcome*. Other ships with passengers preceded and followed him.

† William Penn landed at Newcastle on the 24th of October, O. S.

by making valuable presents to their chiefs: he afterwards purchased of them one piece of land after another; so that, gradually, he extended his possessions into the interior of the country.

Having thus obtained full possession of the province, he called it after his own name, *Pennsylvania.** He caused a city to be built, called *Philadelphia*, which is situated on a neck of land, between the rivers Delaware and Schuylkill, extending one mile in length on the Delaware, and two miles in breadth from river to river. At about half a mile from Philadelphia, a number of German emigrants were permitted by the King of England, to establish a colony of their nation, which they began in the year 1685, and called the place *Germanopolis*, or Germantown. Of which a more particular account will be found in William Penn's relation, and in Daniel Pastorius's Description of this province.

* It was called Pennsylvania against his will, the king insisting upon it. He wished it to be called *Sylvania* or *New Wales*.

CHAPTER X.

Of the condition of the Swedes in New Sweden, after it ceased to be under the Swedish crown; how King Charles XI., of glorious memory, sent thither priests, with religious books, and in what situation those priests found the people on their arrival.

As to what concerns the Swedes in America, after they ceased to be under the government of Sweden, it is best to let them speak for themselves by transcribing their letter, written in 1693, to John Thelin, post-master at Gottenburg, in which they request that priests and religious books may be sent to them. The letter is as follows:—

"As to what concerns our situation in this country, in general, we are almost all of us husbandmen; we plough, and sow, and cultivate the land; and as to our meat and drink, we live according to the old Swedish custom. This country is very rich and fruitful: it produces, God be praised, all sorts of grain, all that we plant and sow gives us plentiful returns, so that we are richly supplied with meat and drink, and we send out yearly to our neighbours on this continent and the neighbouring islands, bread, grain, flour, and oil; we have here, God be thanked, all kinds of venison, birds and fishes. Our wives and daughters employ themselves in spinning wool and flax, and many of them in weaving, so that we have good reason to thank the Almighty for our daily support. We only wish we also had good and faithful shepherds and guardians of our souls, who might feed us with the bread of life, such as the preaching of God's word,

and the administration of the sacraments, according to our holy rites. We live in peace and friendship with the Indians; they have not for many years molested us, or done us any injury.

"Further, since this country has ceased to be under the government of Sweden, we are bound to acknowledge and declare, for the sake of truth, that we have been well and kindly treated, as well by the Dutch, as by his Majesty the King of England, our gracious sovereign: on the other hand, we, the Swedes, have been and still are true and faithful to him in words and in deeds; we always have had over us good and gracious magistrates, and we live in the greatest union, amity, and peace with each other."

Thus, although the Swedes had lived happily in that county, both under the Dutch and the English government, since they ceased to be under that of the Swedish crown; yet at last, they felt the want of ministers of the gospel to take care of their souls: they began to hunger after God's word, so that they had no rest, and spared no exertion, but wrote a number of letters to the mother country, in order to obtain ministers who should preserve amongst them the true evangelical Lutheran doctrine; at last, they wrote the following, which we have thought proper to preserve.

"His Royal Majesty having been graciously pleased to consent that there should be sent to us pastors and religious books, as soon as possible, after the receipt of our answer to your letter which has duly reached us, we humbly and jointly request that there may be sent to us two Swedish priests, learned in the Holy Scriptures, who may maintain themselves and us in the true orthodox doctrines, against all false opinions and foreign sects, by which we may be surrounded, and who may make opposition to us; so that we may preserve our true, pure, holy and undefiled Lutheran faith, which we always will acknowledge in the face of the

world, before God and man; and if it should be necessary, which God prevent, we shall be ready to seal with our blood.* We also request, that those priests may be men of good moral lives and characters; so that they may instruct our youth by their example, and lead them into a pious and virtuous way of life.

"We also humbly request, that there may be sent to us twelve bibles, three books of sermons, forty-two manuals, a hundred religious tracts, two hundred catechisms, and two hundred primers. As soon as we receive those books, we shall promptly and thankfully pay for the same whatever may be required, or we shall send the money to any place that may be desired. And as the priests will require to be supported, we engage ourselves to maintain them to the best of our abilities. As soon as this, our humble letter shall have been despatched, we shall lay out a piece of land for a church, and for a dwelling for the priests. If these, our requests, be granted, we shall gratefully remember them in our prayers to Almighty God. We beg that you, Mr. John Thelin, will exert yourself to obtain these things for us, and to forward them to us as soon as possible, for which we shall be glad to make you every return in our power."

The above letter was dated, Pennsylvania, the 31st of May, 1693, and signed by thirty persons. As soon as it arrived at Stockholm, his Majesty Charles XI, of glorious memory, in order to promote the preservation of our holy religion among this small number of old settlers in America, and desirous to satisfy their hungry and thirsty souls, and provide them with the quickening of the word of God, wrote the following letter to the late Doctor Olaus Suebilius, archbishop of Upsal.

* The Lutheran liturgy has, for several years, ceased to be used in the Swedish Church at Philadelphia, that of the Protestant Episcopal Church having been substituted for it.

"CHARLES, by the grace of God, King of Sweden, and of the Goths and Vandals, &c. &c.

"Our faithful and well-beloved archbishop. We send you herewith, an extract of a letter which the Swedish colonists residing on the South river, in America, have written to John Thelin, the post-master at Gottenburg, and which has been deposited in our chancery. We have seen with great satisfaction the pious anxiety of those people to preserve among them the pure evangelical doctrine, and transmit it to their children. Therefore, we have been moved to give them all the aid in our power. And as they request to have two priests sent to them, it is our gracious will that you do all in your power to procure for them such good and learned pastors as they desire to have; and it is our will that as soon as they shall be ready for their voyage, they be provided with the necessary funds to defray their expenses. You will also procure the bibles, sermons, psalm-books, religious treatises, catechisms, and primers which they wish to have, so that the priests may take those books along with them. We have no doubt, that those ministers will be found to be good and faithful labourers in the Lord's vineyard. On this we commend you to the grace of Almighty God. Given at Stockholm, the 18th of February, 1696.

"*By the King*, CHARLES.

"C. PIPER."

On receipt of this letter from his Majesty, the archbishop immediately sent his most humble answer, praying that the king would be pleased to permit that the priests who should go to America might, after remaining there a reasonable time, be allowed to return home if they should think proper, on which his Majesty was graciously pleased to return the following answer:—

"CHARLES, by the grace of God, &c. Our trusty and well-

beloved archbishop. We have received your letter, dated the 21st inst., in which you promise, according to our gracious command, to do all in your power to procure two learned and pious priests to go to America, to instruct the Swedes residing there, in the pure evangelical doctrines; but you request on their behalf, that they may be assured that after staying some years in that country, others will be sent thither, and these will be permitted to return home to their native land. We hereby authorize you to give them that assurance, and so we commend you to the grace of Almighty God. Given at Stockholm, the 22d of February, 1696.

"*By the King,* CHARLES.
"C. PIPER."

On receipt of this letter, three learned priests, desirous of going to America, were selected from the royal academy at Upsal; their names were *Andreas Rudman*, of *Gestricia; Erick Biörk*, of *Wesmania*, and *Jonas Auren*, of *Wermeland:* The two first were appointed as ordinary ministers, but Auren was a volunteer, who chose to perform the voyage with them. And, in order that they should meet with no impediment in their said voyage, the king ordered a letter to be given to them, directed to Mr. Christopher Leyoncrona, the secretary of legation at the court of London, desiring him to take care that they should be permitted to proceed with their books and effects to America without hindrance or molestation. And the Right Reverend Archbishop Doctor O. Suebilius gave them, also, a letter to the Swedish congregations in America, the tenor of which is as follows:—

"To the venerable Swedish congregations of Christians in America, health and benediction in God the Father, through Jesus Christ.

"Whereas, your laudable zeal for the promotion of the evangelical doctrines among the Swedish American people,

has induced you to request of his gracious Majesty to send over to you two learned priests, to preach God's holy word, and administer the sacraments amongst you, and his Majesty has been pleased to grant your humble request, and has given to me in charge to procure and send to you such priests as you desire to have; I now hereby inform you, that in obedience to his said Majesty's royal order, and in compliance with my official duty, I have selected the two persons, bearers of this letter; to wit: the Reverend and learned Andrew Rudman, candidate in philosophy, and Erick Biörk, who, on examination have been found competent to the office, and who are known to be of good moral characters, and will take upon themselves this long and hazardous voyage. They are supplied by the king's royal favour with the necessary funds for that voyage, which, I wish, by God's grace, may be safe and prosperous. I, therefore, recommend them to you as proper teachers for the Swedish congregations. They will do their best to promote your spiritual welfare, by preaching God's word, expounding the prophets and other canonical books of the Old and New Testament, as well as the Athanasian and Nicene symbols, and the true doctrines contained in the Augsburg confession of faith, which they will explain clearly and purely, without any mixture of superstition or false doctrines. They will administer the holy sacraments according to God's ordinances, and they will instruct your children in the catechism. They will also, it is hoped, hold up to you examples of true Christian life, and, in short, by their doctrine as well as by their conduct, they will show themselves worthy of being your spiritual shepherds. We, therefore, desire that you will receive the said Andrew Rudman, and Erick Biörk, in the said capacity, and that you will be submissive and obedient to them in every thing concerning their said office. Whereupon we commend you to

Almighty God, hoping that by means of faith and true knowlege, he will keep you stedfast in the Christian doctrines and lead you to eternal salvation. Given under our hand and seal in the chapter house at Upsal, the 25th of June, 1696.

"OLAUS SUEBILIUS,
"*Archbishop of Upsal.*"

The said priests being ready for their voyage, sailed on the 4th of August, in the said year, 1696, and arrived on the 5th at Daleroen. On the 7th, they put to sea, and on the 23d, landed at Helsingör. On the 8th of September, they sailed from thence; and on the 10th of October, arrived at London, where they stayed over the winter. On the 4th of February, in the following year, they embarked on board the English ship Jaffris, on their voyage to America, and safely arrived after stopping at other places in the Swedish settlements, on the 23d of June, 1697, where they were received with great joy. What took place in the Swedish settlements, and in what condition they found the people, will appear from the following extracts of letters written by the Rev. Erick Biörk, to the Right Reverend superintendent, Doctor Israel Kolmodin, dated Christina Creek, the 29th of October, 1697.

"I had the pleasure of writing to you on the 4th of February, to inform you that we were about to leave London. We went on board that day, but were detained some time at Deal and Portsmouth, until the convoys and the captains could be cleared; at last, on the 22d of March, we weighed anchor at Portsmouth; and having passed Plymouth, the last land that we saw on the 24th, was the Lizard, and from that time, we saw no land until we reached Virginia. I will not detain you with the particulars of our voyage, which was as usual made up of storms and fair weather; but shall at once tell you, that on the 31st of May, in the afternoon, we

found ourselves in 34 fathoms depth, and were delighted to see land before us, which we were informed was Smith's Island. We tacked about until the 2d of July, in the morning, when we cast anchor in seven fathoms depth, with joy and gladness.

"We went afterwards to seek a safe harbour in James river, in which we remained some days, while the captain was making his arrangements; thence, on the 10th of June, we sailed by Maryland, Newport, Rappahannock, Potomac, Point Lookout, the first point in Maryland, and Patuxent, to a town on the river Severn, called Annapolis, where resides the Governor, Francis Nicholson, and there we cast anchor on the 19th of June. I would fain relate to you all the attentions that we received from the said governor, but suffice it to say, that he treated us with the greatest kindness and respect. Our gracious sovereign, and his royal family were duly remembered; and had we been sent recommended to that gentleman directly from Sweden, he could not have done more for us. We remained four days in his house during which time, he did all in his power to entertain us and show us every thing worth seeing; when at last, we were obliged to go on board our ship, to continue our voyage, he took all the trouble upon himself to see every thing properly done; and when we took leave of him, he accompanied us part of the way, gave us a sum of money, and sent two men with us to put on board as many bottles as they could carry filled with all kinds of liquors. The governor is a single man, looks like a brave soldier, and is greatly attached to his king, of whom he is a faithful servant. On the 23d of June, we went on board with all our things; and we can never forget the captain's goodness, who carried us through such a long voyage without charging any freight or passage money. At last, with a fair wind, we sailed about

seventeen English miles, to a place called *Trans* town,* situated on Elk river, at the distance of an English mile from our Swedish settlement, where we joyfully landed, returning thanks to God for having safely brought us through such a long voyage.

"Before we had been there a day and a night, the people flocked in great numbers to see us: they came from the distance of ten or twelve Swedish miles, in order to conduct us to their places of meeting. They welcomed us with great joy, and would hardly believe that we were arrived until they saw us. They were, indeed, in great want of spiritual assistance; for at the same time that I, though unworthy, was appointed to this high office, they were deprived by death of their venerable teacher, the Rev. Jacob Fabritius; and since that time, have had nobody but their reader Charles Christopher Springer, a plain, honest, pious man, but devoid of talents: however, by the grace of God, who can produce great things out of little ones, they did tolerably well with him, as he was very zealous, and spared no pains to promote their spiritual welfare, as I have myself always witnessed.

On the 27th of June, we had only a small meeting of prayer and thanksgiving, at the lower congregation. On the 29th, we went up to Philadelphia, a clever little town,† and waited on the Lieutenant Governor William Markham, who, when he saw our credentials, received us with great kindness.

On the 30th of June, we visited the upper congregation at a place called Wicaco,‡ which is the nearest to Philadelphia, and where the Swedes have a church, in which we gave them an account of our voyage and objects, beginning with their own letter to the post-master at Gottenburg, then his

* Probably French town.

† The little town was then about 14 years old.

‡ Wicaco is the place where the Swedish church now stands, and was then out of Philadelphia. It shows that the buildings did not begin that way.

Royal Majesty's orders given thereupon, &c. &c. We did the same thing on the 2d of July to the lower congregation at Tranhook,* where they also have a church; on the 11th of July, I, their unworthy minister, clad in my surplice, delivered my first discourse to them in Jesus' name on the subject of the justice of the Pharisees, (*de justitiâ Pharisæorum.*)

"And now, to say something more respecting our congregations, I must confess that they did not entirely comply with what they had promised in their letter: the reason was, that they were most uncomfortably situated, the land which led to their church being then overflowed with water, and yet they would not abandon the place until they should have priests to whom they could commit the work in which, through God's grace, I have succeeded and agreed with them, to fix on a more convenient place to build a stone church, to be called Christian church. I hope it will be done within a year, for the congregations are rich, and easily persuaded, by good reasons, such as I have given them. In comparing the religious situation of these people, their divine service, attention to the ordinances and the instruction of their youth in the catechism and other things with the congregations in Sweden, I must say, that these are quite irregular, and that makes us fear that we shall have great labour and difficulty; but we remember our oaths, which are always before our minds, and will endeavour to bring them as nearly as possible to the state of the congregations in Sweden. This state of things is not to be wondered at; for their priests, particularly the last, were old and infirm, and could not pay proper attention to the education of youth; but we hope, if God grant us life, to mend these matters; so that there will be churches, dwellings and gardens, for the priests;

* This place is not laid down on the maps. It was near Christina, at about one mile and a half distance; in what direction is not known.

and that divine service will be performed, the ordinances administered, and the youth taught their catechism, and regular examinations take place, so that those who come after us, will find that a plain easy road which we now find rough and difficult. This difficulty is so much the greater that we are alone and the youths are numerous; but we hope that our superiors at home will not let us sink under the labour, particularly if God grant life to our most gracious king, whom we never cease to remember in our prayers.

The country here is delightful, as it has always been described, and overflows with every blessing; so that the people live very well without being compelled to too much or too severe labour. The taxes are very light: the farmers, after their work is over, live as they do in Sweden, but are clothed as well as the respectable inhabitants of the towns. They have fresh meat and fish in abundance, and want nothing of what other countries produce: they have plenty of grain wherewith to make bread, and plenty of drink. May God continue them in the enjoyment of these blessings. There are no poor in this country, but they all provide for themselves; for the land is rich and fruitful, and no man who will labour can suffer want.

"The Indians and we are as one people; we live in much greater friendship with them than with the English: they call the Swedes, in their language, their *own people;* they were very glad when we came, as they now see that Sweden does not abandon them. They are also very fond of learning the catechism, which has been printed in their language; they like to have it read to them, and they have engaged Mr. Charles Springer to teach their children to read it. Who knows what God has yet in store for them, if our lives should be spared, when we shall have acquired their idiom? We shall spare no labour to attain that object. They go mostly naked, but many of them are clothed; they are very cour-

teous in their behaviour, and fond of obliging the Swedes: they take great pains to help them, and prevent any harm happening to them.

"In order to forward our designs, I hope our spiritual fathers will assist us with some of the newly printed books, particularly two church Bibles, as those we have are not fit to be used in divine service; there are always opportunities between England and this country. I cannot mention without astonishment, but to the honour of these people, that we hardly found here three Swedish books; but they were so anxious for the improvement of their children that they lent them to one another, so that they can all read tolerably well. None of the books that his majesty graciously gave to us are now out of use; they are distributed among the families, who bless the king for that valuable present, for which they are truly glad and thankful. May Almighty God preserve his majesty, the royal family, and our dear country, in peace and gladness. Though distant from it, we shall never cease while we breathe to offer up our prayers to Heaven for its prosperity.

This statement is confirmed by the Rev. Andrew Rudman, in the letter he wrote to Professor Jacob Arrhenius, at Upsal, dated Pennsylvania, 20th October, 1697, of which we give the following extracts.

"Our ship arrived in Virginia, and from thence we sailed to Maryland, where we left her on the 23d of June, and proceeded up the Bay in a sloop to Elk River. There we immediately found Swedes, who heartily rejoiced at our arrival. The news of it spread through the whole country, and the people came in haste from a distance of more than thirty miles, and conducted us to their places of meeting, where after we had waited on the governor, they were called together, and our credentials were read to them; then we entered in God's name upon our holy office, I officiating to

the upper congregation at Wicaco, and the Rev. Mr. Biörk to the lower at Christina.

"The churches are old and in bad condition; wherefore, with God's help, we are endeavouring to build new ones. The lower one is at Christina, the upper at Wicaco, or Passayunk: the priest's garden and mansion house are at the distance of four English miles from Philadelphia, a clever town, built by Quakers. The population is very thin and scattered, all along the river shore; so that some have sixteen miles to walk or ride to go to church: nevertheless they very regularly attend divine service on Sundays, &c." He further writes:—

"The houses are built after the Swedish manner; the women brew excellent drink as in Sweden; they have also a liquor made of apples or peaches which they call cider; it is very pleasant to the taste, and very wholesome.

"In order to build our church, we are about to raise the sum of four hundred pounds sterling; but that will not be difficult, they are so very glad to have us among them; they look upon us as if we were angels from heaven. Of this they have assured me with many tears; and we may truly say that there is no place in the world where a priest may be so happy and so well beloved as in this country.

"The English have received us extremely well, and some of them even come to our meetings. We live scattered among the English and Quakers, yet our language is preserved as pure as any where in Sweden. There are about twelve hundred persons that speak it. There are also Welshmen, who speak their own mother tongue, besides Englishmen, Dutchmen, and some Frenchmen. Almost every one can read, at which we are much rejoiced. God be thanked for his goodness, which has never yet been wanting to us.

"As to the government, it is very mild, and the people

live quietly under Governor William Markham, who is exceedingly well disposed towards us. He has reproached us with not going often enough to see him, and has left us quite at liberty as to our church discipline. There are many Swedes employed in the administration of this government; some of them are counsellors, whom they call judges; many of them are officers—captains, constables, ensigns, &c. There is plenty of work for us. We are alone; our congregations are scattered; our youth numerous, and but few uninstructed. We have schools and churches to build, &c. &c."

Further, as to the building of their churches; how they began, how they proceeded, and lastly, how they brought the work to an end, the Rev. Mr. Biörk gives an account of in his letter to the Hon. Charles Wyström, dated 19th November, 1700, in these words:—

"Shortly after my arrival at this place, I persuaded the congregation to agree in selecting a better place for a church than Tranhook, to wit, Christina; and I immediately commenced the work, in the Lord's name, though with little money: but I never doubted, notwithstanding my unworthiness, of Almighty assistance. I therefore made a bargain with bricklayers and carpenters, and bound them and me so strongly, that otherwise the work would not have been finished in less than three years. We laid the first stone at the north corner on the 28th of May, 1698. The size of the church inside of the walls is 60 feet in length, 30 feet in breadth, and 20 feet in height. The walls are of hard gray stone up to the windows, and three and a half feet thick; but above that only two feet.

"There are four doors; a large one at the west end, and a similar one at the south: there are two smaller ones on the north side, one of which leads into the vestry room. There are two windows on the north, and two on the south, all of the same size; but there is a larger one at the east end, and

a small one over the western door. There is a small belfry at the east end. The roof is arched with logs, and plastered with lime; the outside covering is of cedar shingles.

"All the pews in the church are made of fir, with entrance doors; the choir is circular, and the inner banister, as well as the pulpit, of walnut wood, well turned. The choir is on one side fifteen, and on the other twenty feet broad, being five feet less on each side than the breadth of the church. There is a large aisle, eight feet in breadth, from the choir to the large door, and a cross aisle from the north door to that on the south. Between the choir and the first row of pews there is also a little way with six pews on each side, to the cross aisle; these six pews are not in the way, but may be easily reached by a little passage from each door on both sides of the choir. There are also long pews along the walls for the men, from the south door to the east end; and there are seats in the choir for the priests. It is the same on the other side from the north door to the pulpit, and from the vestry door, near which there is a pew for the priest's wife, and one situated in like manner on each side of the choir. In the lower part of the church, from the north and south doors to that on the west, there is a large aisle, with eight pews on each side.

The dedication of the said church to the service of Almighty God took place in the following year, 1699, on Trinity Sunday. The dedication sermon was preached by the Rev. Mr. Rudman, who took his text from Ps. 126, v. 3. "The Lord hath done great things for us, whereof we are glad." In honour of the triune God, this first building was called holy Trinity Church. Mr. Rudman and I were clad in white surplices, made after our manner, as well as could be done; but other church vestments could not be procured here. The Rev. Mr. Auren preached afterwards at the celebration of the Lord's Supper, where we made a collection of about two hundred dollars; for there were many hundred persons,

present of all religions, whom I entertained afterwards with meat and drink in the best manner I could; the neighbours all around partook of the feast, and several carried provisions home with them.

At that time not a single stone was laid of the other church, as it was long before the people could agree on a suitable place. The same bricklayers and carpenters were employed; and the work went on so successfully, that on the 2d day of July, being the first Sunday after Trinity, in the present year, every thing was finished; and on that day the dedication took place, when I preached from 2 Sam. v. 29, "Therefore, now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed for ever." There was a great number of English and other persons from Philadelphia present at this ceremony, for whom I delivered a summary of my discourse in the English language.

"This church is of the same size as the other, only that one of the corners is shortened in order to make room for a belfry or steeple, which has been begun at the west end, but must remain for some time unfinished, in order to see whether God will bless us so far as that we may have a bell, and in what manner we can procure it. This church is built of stone to the foundation, but not so good as that of which the lower church is built. The buildings will cost us, according to our reckoning, about twenty thousand dollars, Swedish money, and something more; of which I am yet indebted in five thousand dollars, and my colleague is in about the same situation. We have nothing to rely on but the efforts of the congregations to raise that money as well as they can.

"Thus, through God's blessing, we have completed the great work, and built two fine churches, superior to any

built in this country, particularly that at Christina; so that the English themselves, who now govern this province, and are beyond measure richer than we are, wonder at what we have done. It is but lately that two governors, with their suites, have come to this place, and visited our churches. The one is Francis Nicholson, Governor of Virginia, and our great patron; the other is named Blackstone, and is Governor of Maryland. With all this we want some ornaments for our church, which are not to be procured here, such as a couple of bells, handsome chalices and pattens, and chandeliers or lustres. We have also room for a small organ. If we should obtain these things through the generosity of those who are able and willing to honour themselves by honouring their Maker, we shall consider it as a particular mark of divine favour, and their names shall be recorded as the benefactors of our church. In the mean while, we are well satisfied with the blessings that we have received from Almighty God; we hope he will preserve our country from the war* that is impending, and seems to threaten Sweden. We hope also that in time we shall have obtained the things that we most want, particularly books. I have at last established a school here, with an able teacher at the head of it, who also serves as parish clerk, an office which I was before obliged to perform. Things are not yet on such a steady footing as I could wish, but I shall do all I can, and no man can do more.

"Our congregations more and more require our care and attention. My colleague and I do all in our power to have divine service performed here as in Sweden; we instruct the people in their Catechism; we travel from place to place, and from house to house: in short, we do all in our power to fulfil the important duties that are imposed upon us."

* The succession war for the Crown of Spain, in which England was engaged against France.

CHAPTER XI.

Of the Swedish Priests who first planted the Gospel in New Sweden.

At the conclusion of this account of the Swedish settlements in America, it is just and proper that we should say something of those priests who first planted the gospel in that country. We shall, therefore, record here all the information that we have been able to obtain respecting them.

In the first place, there was a minister named Reorus Torkillus, of whom the Rev. Mr. Campanius gives the following account: "He was born in West Gothland, in the year 1608. After going through his studies, he was made professor in a college at Gottenburg, and afterwards was chaplain to the superintendent Mr. Andrew Printz. He afterwards went to Virginia, where he remained four years, and took a wife, by whom he had one child. On the 23d of February, 1643, he fell sick at Fort Christina, and died on the 7th of September, at the age of 35 years."

Secondly, John Campanius Holm was born at Stockholm, the 15th of August, 1601. His father was Jonas Peter, clerk of the congregation of St. Clara. He went through his studies with great reputation, and was a long time preceptor in the orphan's house at Stockholm. On the 3d of February, 1642, he was called by the government to accompany Governor Printz to America, where he remained six years pastor of the congregations there. On his return home, he was made first preacher of the Admiralty, and afterwards was pastor of Frost Hultz and Herenwys in Upland, where he

translated Luther's Catechism, with other things, into the American Virginian language, a work which he had begun in America, and which he here perfected. He died on the 17th of September, 1683, at the age of 82, and was buried in the church of Frost Hultz, where a handsome monument was erected in the choir to his memory.

The third in order is Lawrence Charles Lokenius. Of him we have not been able to find any memorial, except that he went to Virginia in the time of Governor Printz, and there was Swedish pastor until the year 1688, when he died in the Lord.

There was also a minister in Governor Printz's time, named Israel Holgh, who, after his return home, was minister in the island of Sokn, in West Gothland.

Besides these, there have been two Swedish priests in Virginia, in Governor Rising's time; but they did not remain there more than a year and ten months, because the country was taken by the Dutch. The one was named Peter, and the other Matthias: their surnames are not known. After their return home, they were appointed pastors, the former at Smaland, and the latter in Helsingland.

Since that time there has also been a Dutch priest, named Jacob Fabritius, who preached and administered the sacraments in the Dutch language, for more than sixteen years; and although he at last lost his mental faculties by extreme old age, it is said that he was an excellent pastor to his people. The Swedish congregations were served by a Swede, born at Stockholm, named Charles Christopher Springer. He sang psalms, and prayed with the people, and read discourses to them out of a collection of Swedish sermons, as we have already mentioned before.

NOTE BY THE TRANSLATOR.

The following list of the ministers who successively presided over the Swedish churches in New Sweden, is extracted from an interesting dissertation, "De Colonia Nova Sueeia," printed at Upsal, in the Latin language, in 1825, by Mr. Charles David Arfwedson, of Stockholm, a member of the Historical Society of Pennsylvania.

I. PASTORS OVER THE SWEDISH CHURCHES GENERALLY.

1. *Reorus Torkillus* accompanied P. Menewe in his voyage to Ameriea, and died there in 1643, aged 35.

2. *John Campanius Holm*, (our author's grandfather,) resided six years in New Sweden, from 1642 to 1648. He translated Luther's Catechism into the Delaware language, which was published, together with a vocabulary of that idiom.

3. *Lawrence Lock* came to New Sweden in the time of Gov. Printz, and presided over the churches at Tinicum, and Christina. He gave up the first offiee to one *Fabritius*, a German, and kept the latter until his death in 1688.

4. *Israel Holgh* came to America a few years afterwards, but soon returned home.

5. *Peter*—came to New Sweden with Gov. Rising, and remained there something short of two years.

6. *Matthias*—went to New Sweden in 1656, on board the ship *Mercury*, and returned home two years afterwards.

7. *Jacobus Fabritius* preached his first sermon at Wicacoa: at the end of five years he lost his sight, and could no longer perform his sacred duties. Then the care of the churches was left to Charles Springer, of Stockholm, a layman, who read the Scriptures to the congregations.

In the year 1696, at the earnest prayer of the Swedish colonists, King Charles XI. sent three clergymen over to America, to wit, Andreas Rudman, Erick Biörk and Jonas Auren, who arrived in 1697.

II. CHURCH AT WICACOA.

1. *Andreas Rudman.* The churches at Tinicum and Wicacoa being almost in ruins, he built a new one at Wicacoa. In 1702 he resigned his office to Andreas Sandal, and died in 1708.

2. *Andreas Sandal*, Provost in 1714: died in 1744, at Hedemora, in Sweden.

3. *Jones Lidman*, went over to America in 1719; Provost in 1723. Returned home 1730.

The pulpit being vacant, J. Eueberg took care of the church.

4. *Gabriel Falk*, took possession of the church in 1733, was deposed in the same year.

5. *John Dylander*, went to America in 1737. He died, beloved and honoured by all, in 1741.

6. *Gabriel Næsman*, arrived in 1743, returned home in 1751.

7. *Olavus Parlin*, pastor and provost, 1749; died, 1757.

8. *Carolus Magnus Wrangel*, sent in 1759, returned 1768; died, 1786.

9. *Andreas Goranson*, sent in 1766; entered on the duties of his office 1767; returned home 1785: died, 1800.

10. *Nicholas Collin*, pastor, 1786. See below.

III. CHURCH AT CHRISTINA.

1. *Erick Biörck*, built a new church at Fort Christina, in lieu of that at Tranhook, a quarter of a Swedish mile* from the castle, which was falling to ruins. Provost in 1711; returned home 1714: died, 1740.

2. *Andreas Hesselius*, sent over in 1711; provost, 1719; recalled, 1723; died, 1733.

3. *Samuel Hesselius*, brother to his predecessor. Sent over, 1729; remained in America until 1731; died, 1755.

4. *John Eusberg*, pastor, 1723; returned home, 1742.

5. *Petrus Tranberg*, sent to Racoon and Penn's neck, 1742; died, 1748.

6. *Israel Acrelius*, sent to America, 1749; remained there until 1756; died, 1800, aged 86.

7. *Erick Unander*, sent from Racoon and Penn's neck to Christina in 1756.

8. *Andreas Borell*, sent over to preside over the Swedish churches in America, in 1757; arrived there, 1759; pastor in 1762; received the King's diploma, constituting him provost, (*præpositus,*) over all the Swedish churches in America, where he died in 1767.

IV. CHURCH AT RACOON AND PENN'S NECK.

1. *Jonas Auren*, appointed 1706; died in the exercise of his functions, 1713.

2. *Abraham Lidenius*, sent over 1711; pastor, 1714; returned home, 1724; died 1728.

* About one and a half American mile.

3. *Petrus Tranberg* and *Andreas Windrufwa*, sent over, 1726. They divided the churches between them, and so continued until 1728, when Windrufwa died. Tranberg was sent to Christina, where he died in 1748. In that interval, this church had no pastor.

4, *John Sandin*, appointed pastor 1748; died the same year.

5. *Erick Unander*, sent over, 1749; pastor at Christina, 1756.

6. *John Lidenius*, (son of Abraham, above mentioned,) appointed pastor in the place of Unander, 1756.

7. *John Wicksell*, sent over, 1760; arrived in America, 1762; returned home, 1774, died, 1800.

8. Nicholas Collin, of Upsal, sent over, 1771; pastor, 1778; provost and pastor at Wicacoa, 1786. He is now 80 years of age, enjoying sound mind and body, and performing his duties to the general satisfaction.*

* The Rev. Dr. Collin died at Philadelphia, (Wicacoa,) beloved, respected, and regretted, the 7th of October, 1831. He was a member, and, for some time, one of the Vice Presidents of the American Philosophical Society. He was also one of the 18 founders of the society, "for the commemoration of the landing of William Penn." With him ended the Swedish missions to this country."

BOOK III.

OF THE AMERICAN INDIANS IN THE PROVINCE OF NEW SWEDEN, OTHERWISE CALLED PENNSYLVANIA.

CHAPTER I.

Of the Origin and Language of the Indians in Virginia and New Sweden.

After having given a description of Virginia, and the manner in which it was settled by Europeans, we must now say something respecting the aborigines of the country, or Indians, as they are called. As to the opinions of the learned concerning their origin, we have spoken at large in the third chapter of the first book of this treatise; therefore we shall now turn to the Indians themselves, and inquire of them respecting their origin.

The Indians of New Sweden, as well as other tribes on the American continent, have various traditions current among themselves on this subject; but they are so foolish and so evidently fabulous, that for brevity's sake, we shall mention only one of them, which is given to us, amongst others, by Lewis Hennepin, in his description of America. "They relate," says he, "that a woman fell down from heaven, who, for a long time, hovered about in the air, but could not find a resting place any where: that the fishes in the sea had compassion on her, and a large tortoise raised her back out of the water, and offered it to her for a resting place, on which the woman descended, and chose it for her abode. Since that time, the scum of the sea and a quantity of shells and

weeds gathered around the fish, gradually became solid earth, and at last grew into that large country which is now called America. But afterwards the woman began to feel tired of being alone, and fell asleep; when a spirit from heaven came down to her unperceived, by whom she had two sons. These two sons, however, when they grew up, could not agree together, the one being a better hunter than the other; their disunion increased every day, and at last went so far that they could not bear each other. One of them was wild and obstinate, and at the same time selfish; and bore an irreconcileable hatred to his brother, who was mild and good-natured, and at last was compelled to separate from the other; so that he returned to heaven; and there his innocence was made known by the thunder rolling over his brother's head. Some time afterward, the same spirit returned to the woman, and had by her two daughters from whom all mankind are descended."

"Although this story is evidently fabulous," writes the same author, "yet there may be some truth mixed with it. The sleep of the woman and the birth of the two sons seem to point to Adam's sleep, during which God took one of his ribs from his side and formed Eve out of it. The disunion of the two brothers is very much like the hatred between Cain and Abel: the one going up to heaven looks like the death of Abel; and the thunder which was heard from heaven seems like the banishment which God inflicted on the merciless murderer of his brother."

There are many other similar traditions among the Indians respecting their origin, all alike foolish and ridiculous; we will, therefore, say no more about them, but turn to the opinions of those Christians who have lived long among them. The above named Lewis Hennepin thinks that they are descended from the Jews, on account of many resemblances that he finds between those nations. Thus, the In-

dians live in huts as the Jews did under tents; they besmear themselves with grease; they have faith in dreams; they bewail their dead with loud lamentations; their women mourn a whole year for their relations, during which they abstain from feasts and dancing; they wear a veil upon their heads, and children mourn in the same manner for the death of their fathers and brothers. It appears as if God's curse had fallen upon them as it did upon the Jews; for they are a wild and headstrong race, have no fixed or certain habitations, &c.

This opinion is confirmed by Governor Sir William Penn, in his relation of Pennsylvania or New Sweden, which he sent to England on the 16th of October, 1683. He speaks in these words: "For their original, (the Indians,) I am ready to believe them of the Jewish race; I mean of the stock of the ten tribes, and that for the following reasons: First, they were to go to a land not planted nor known, which to be sure Asia and Africa were, if not Europe: and he who intended that extraordinary judgment upon them might make the passage not uneasy to them, as it is not impossible in itself from the easternmost parts of Asia to the westernmost of America. In the next place, I find them of the like countenance, and their children of so exact a resemblance, that a man would think himself in Duke's Place or Berry Street in London when he seeth them. But this is not all: they agree in rites; they reckon by moons; they offer their first fruits; they have a kind of feast of tabernacles; they are said to lay their altar upon twelve stones; their mourning a year; the customs of women; with many other things that do now occur."

The language of these barbarians resembles also very much that of the Jews, which confirms the opinion of their Jewish origin: this the said William Penn has observed, as did also the Rev. John Campanius, in his time, to wit, in the year 1646. Sir William Penn, in the letter above men-

tioned, expresses himself as follows: "Their language is lofty, yet narrow, but like the Hebrew in signification, full. Like short hand in writing, one word serveth in the place of three, and the rest are supplied by the understanding of the hearer, imperfect in their tenses, wanting in their moods, participles, adverbs, conjunctions, and interjections. I have made it my business to understand it, that I might not want an interpreter on any occasion; and I must say, that I know not a language spoken in Europe that hath words of more sweetness or greatness, in accent and emphasis, than theirs: for instance, *Octorockon*, *Rancocas*, *Oricton*, *Shak*, *Marian*, *Poquesien*, all of which are names of places, and have grandeur in them. Of words of sweetness, *anna* is mother; *issimus*, a brother; *neteap*, friend; *usqueoret*, very good; *pane*, bread; *metsa*, eat; *matta*, no; *hatta*, to have; *payo*, to come; *Sepassen*, *Passijon*, the names of places; *Tamane*, *Secane*, *Menanse*, *Secatareus*, are the names of persons. If one ask them for any thing they have not, they will answer *matta ne hatta*, which to translate is, 'Not I have,' instead of 'I have not.'

The Rev. John Campanius, by a comparison of words, has shown the affinity which exists between the Hebrew and the language of the Indians.

[Here the author makes a long Latin quotation from Campanius, to prove the affinity between the Hebrew and the Delaware Indian, in which, it appears to the translator, that he has completely failed: for instance, he derives the Indian word, which signifies *snow*, from a Hebrew verb, which he translates into Latin by *aptavit*, *disposuit*, *direxit*, *paravit*, *constituit;* because, says he, snow *prepares* the ground for vegetation by preserving it from the frost. The other affinities are much of the same kind. It is, therefore, thought best to refer the curious reader to the original text, which being written in Latin, every philologist can understand without the necessity of a translation.]

CHAPTER II.

Of the personal Appearance and moral Dispositions of the Indians.

The American Indians are tall, strong, nimble, and their limbs are well proportioned: they have broad faces, small black eyes, flat noses, large lips, short broad teeth, but very white; they have no beard: their hair is black and straight, they cut it short, except a small tuft at the top of the head; their sachems and great men let it grow in a mesh of hair, which they twist; the king has two, hanging one on each side of the head. Their colour is not entirely black; but brown or yellowish; they wear no clothes, but go generally naked; for that reason they anoint themselves with bears' grease, and a kind of black paint which they find on the sea shore, that their bodies may endure better the heat of the sun. The women are rather handsome; with round faces, high breasts, and their bodies are straight and plump.

As to moral qualities, these Americans are acute and ingenious after their manner; for, although they are in darkness with regard to religious subjects and other intricate knowledge: yet, they are very sagacious in matters of business, and easily imitate what they see the Christians do, when it can be of use to them: nay, when they see the Swedes do something, they can steal their arts while talking with them, without the Swedes perceiving it; and they can make the instruments which the Swedes use, sometimes neater and better than the Swedes themselves.

In general, they show themselves friendly and upright in their intercourse with strangers who treat them in the same manner; but, sometimes, they can be very cunning and even roguish, of which Francis Daniel Pastorius relates an example, in a letter written from Pennsylvania, in 1684, which he has inserted in his description of that province. When he first came into the country, an Indian promised for a certain price to bring him a wild turkey; but, instead of that, he brought him a snake, and wanted to persuade him that it was a real turkey. Pastorius, however, explained to him the difference between the fowl and the reptile, and showed him that both were well known to him; on which the Indian turned to a Swede who was near to him and said, "I never should have thought that these newly arrived Germans already knew the birds of this country."

Otherwise, there is no difficulty in the intercourse with these barbarians: when they are not offended, they are an honest, good-hearted people, and will even expose themselves to death, for those for whom they profess friendship. This they have sufficiently proved to the Swedes: when the Dutch attacked them without any previous declaration, in the year 1655, then they not only warned the Swedes beforehand of the intended invasion, but themselves, unknown to the Swedes, fell upon the enemy and did them great injury for our sakes, and they even violated the women that fell into their hands; and as the Dutch did not quickly turn upon them, but rather sought to quiet the Swedes, the Indians took them by surprise, and destroyed their town and habitations to the ground, as is related by the engineer, Peter Lindström. They are also, very liberal to their friends; there is nothing, however valuable, that they will not divide with them: they have, indeed, not much to bestow, but be it much or little, they are always glad to share it; they neither care for to-morrow, as their hunting, fishery,

and trapping always supply them with a plentiful table; they wonder, on the contrary, at the Christians, when they see them so attentive to their comforts, and building for themselves houses and fortresses, as if they were to live for ever.

Among themselves, they are very friendly; they will not permit that a stranger shall suffer among them the least damage; but against their enemies, they are very cruel, as we will show more fully in its place. Their attachment to each other is strongly exemplified by what happened to my father and grandfather, who lived together among them: they asked permission to send an Indian man and woman to Sweden, to show them their country and its form of government, which the Indians at first, would not allow; but being very much pressed, they at last consented; but upon this condition, that the two Indians should be brought back safe and sound, in the same condition that they were taken away, otherwise, that the Indians should kill all the Swedes in the country; which contract was not agreed to, and the Indians remained at home. This, my father, Mr. John C. Holm, has related to me many times.

These Indians are the most sensible nation in all America, and are particularly well disposed towards the Christian religion; which the Rev. Mr. John Campanius in the preface to his translation of the catechism; the Rev. Mr. Rudman and the Rev. Mr. Biörk, in their letters from that country; and also, Mr. Pastorius, in his description of the province, sufficiently testify. As to their manners and customs, they have greatly changed since the Swedes first came among them. It has been observed and been a subject of regret, as Sir William Penn and others relate, that they have learned many vices by their intercourse with the Christians; particularly drunkenness, which was before unknown to them, as they drank nothing but pure water.

CHAPTER III.

Of the Clothing of the Indians.

The Indians use no other clothing than a square piece of some kind of skin, which they wrap round their bodies. When they have something to do with the Christians, they make use of square pieces of blue or red cloth: otherwise, they go naked, and with their heads bare, except in winter, when they wrap themselves up in their skins with the hair inside, when the weather is cold, and outside, when it is not. For their legs and feet they have leggings and shoes made of deer-skins, not very different from those that are used by the Laplanders and Tartars.

They paint their bodies with a variety of colours, red, blue, and yellow, in lines, circles, and every kind of form: they paint their faces and their arms, particularly the women, with streaks and lines resembling snakes. They make use of every kind of colour, with black spots in the intervals.

When they wish to be very handsome, they adorn their necks and arms with strings of wampum* which they use also for money, and which, being strung on threads, look like pearls. The men, also, wear about their necks the thumbs of the enemies they have killed, by which they wish to show their manliness and bravery. They have also rings of tin or copper hanging from their ears, and sometimes small pieces of money; and in their hands they have a tobacco pipe

In the original, the word is *Zeband*, which we presume to mean *Wampum*.

a fathom long, which they lean upon as on a stick. The great men adorn their heads with feathers and variegated snake-skins; they also wear a kind of sash, made of skins and adorned with feathers, wampum, and other things after their fashion. Their sachems and chief warriors have begun to dress themselves in European cloth, of which they wrap around their bodies a square piece of different colours, some yellow, and some blue: they think themselves very elegant when dressed in this manner.

CHAPTER IV.

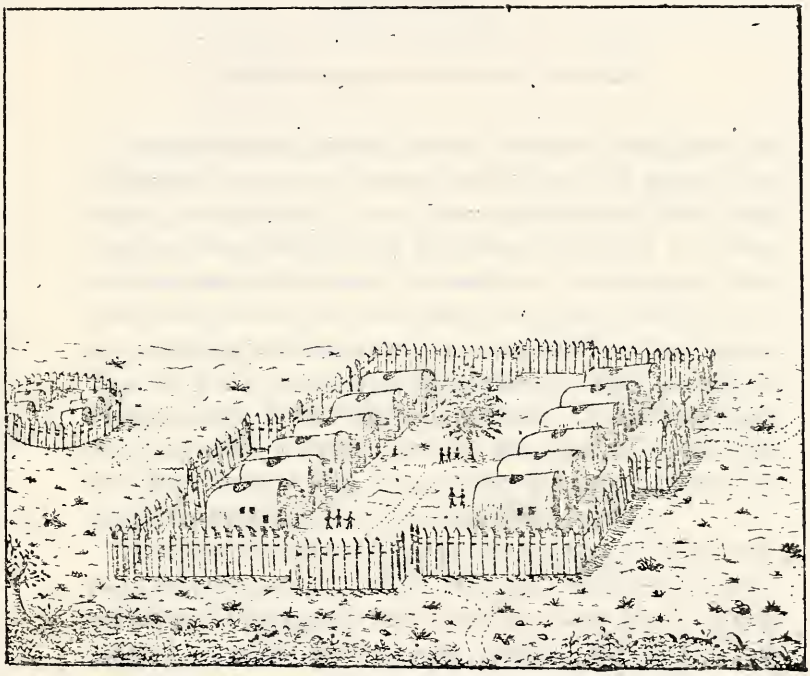
Of the Food and Cookery of the Indians.

The earth, the woods, and the rivers are the provision stores of the Indians; for they eat all kinds of wild animals and productions of the earth; fowls, birds, fishes, and fruits, which they find within their reach. They shoot deer, fowls, and birds, with the bow and arrows: they take the fish in the same manner: when the waters are high, the fish run up the creeks and return at ebb tide; so that the Indians can easily shoot them at low water, and drag them ashore.

They eat as often as they are hungry; but, generally, twice a-day, morning and afternoon; the earth serves them for tables and chairs. They sometimes broil their meat and their fish; at other times, they dry them in the sun or in the smoke, and thus eat them. They make bread out of the maize or Indian corn, which they prepare in a manner peculiar to themselves; they crush the grain between two stones, or on a large piece of wood; they moisten it with water, and make it into small cakes, which they wrap up in corn leaves, and thus bake them in the ashes. In this manner, they grind and bake their bread; the Swedes made use of it when they first came into the country. They can fast for many days, when necessity compels them; when they are travelling or lying in wait for their enemies, they take with them a kind of bread, made of Indian corn and tobacco juice, which is very good to allay hunger and quench thirst, in case they have nothing else at hand.

When the Swedes first arrived, the Indians were in the habit of eating human flesh, and they generally eat that of their enemies after broiling it, which can be easily proved. "My father related to me that some Indians once invited a Swede to go with them to their habitation in the woods; when they arrived, they treated him with the best the house afforded, and pressed him to eat, which he did. Their entertainment was sumptuous: there was broiled, and boiled, and even hashed meat, of all which the Swede ate with them; but it seems it did not agree with his stomach; for he threw it up immediately afterwards. The Indians, however, did not let him know what he had been eating; but it was told him afterwards by some other Indians, who let him know that he had fed on the flesh of an Indian of a neighbouring tribe, with whom they were at war; and that was the broiled, boiled, and hashed meat, with which he had been treated.

Their drink, before the Christians came into this country, was nothing else but good fresh water; but now, they are very fond of strong liquors. Both the men and women smoke tobacco, which grows in their country in great abundance.



INDIAN FORT.

CHAPTER V.

Of the Dwellings and Furniture of the Indians.

The American Indians have no towns or fixed places of habitation; they mostly wander about from one place to another; and generally, go to those places where they think they are most likely to find the means of support. In spring and summer, they choose the banks of rivers, where they find plenty of fish; but in winter, they go up into the country, where they find abundance of venison. When they travel, they carry their meats with them wherever they go, and fix them on poles, under which they dwell. When they want fire, they strike it out of a piece of dry wood, of which they find plenty; and in that manner, they are never at a loss for fire to warm themselves, or to cook their meat.

They have no other dwellings than huts put up with their mats, as above mentioned, or made of branches of trees, which they put together in a round or square form. They proceed in this manner; they fix a pole in the ground, and spread their mats around it, which are made of the leaves of the Indian corn matted together; then they cover it above with a kind of roof made of bark, leaving a hole at the top for the smoke to pass through: they fix hooks in the pole on which they hang their kettles; underneath they put a large stone to guard themselves from the fire, and around it they spread their mats and skins on which they sleep. For beds, tables, and chairs, they use nothing else; the earth serves

them for all these purposes. They have several doors to their houses; generally one on the north, and one on the south side. When it blows hard, they stop up one of them with bark, and hang a mat or a skin before the other. Sometimes they fasten their doors to guard themselves against the sudden attacks of their enemies, and they surround their houses with round or square pallisades, made of logs or planks, which they fasten in the ground, as in the annexed drawing.*

Their principal articles of furniture are a kettle, in which they boil their meat and some dishes or plates of bark and cedar wood, out of which they eat; for drinking, they use, commonly, the shell of the calabash, which we have above described, Book II., Chapter II.

Of the houses and furniture of these Indians, and of their domestic comforts, Mr. Pastorius speaks in these words: "Their huts are made of young trees, the branches of which are twisted together and fastened with bark. They use neither table nor chairs, nor any other kind of household furniture, except only a kettle, or vessel, in which they cook their meat. I have," continues he, "once seen four Indians eating together with great delight; their repast consisted of a pompion, boiled in water without any meat, or fat, or any kind of seasoning; their table and seats were the naked earth, their spoons were muscle shells, out of which they supped the warm water, and their plates were large leaves of trees that stood near them. I thought to myself, these men never heard of Christ's doctrine of moderation and content, and yet they far exceed us Christians in the exercise of those virtues. When a Christian goes to visit them in their dwellings, they immediately spread on the ground pieces of cloth, and fine mats or skins; then they produce the best

* See the plate representing an Indian fort.

they have, as bread, deer, elk, or bears' meat, fresh fish and bears' fat, to serve in lieu of butter, which generally are raw and which they broil upon the coals. These attentions must not be despised, but must be received with thankfulness, otherwise, their friendship will turn to hatred. When an Indian visits his good friend, a Christian, he must always uncover his table at the lower end, for the Indian will have his liberty, and he will immediately jump upon the table, and sit on it with his legs crossed, for they are not accustomed to sit upon chairs; he then asks for any thing that he sees, and that he would like to eat of."

CHAPTER VI.

Of the Marriages of the Indians, and the Education of their Children.

As soon as the Indians are 17 or 18 years of age, they take wives to themselves, one, two, or three, as they can afford to maintain them. The woman must be constantly in attendance upon her husband, and follow him wherever he goes; and if she should be guilty of infidelity, or otherwise misbehave, he will turn her out with blows, and immediately take another wife in her place.

When a warrior or sachem marries, his wife must wear her bridal clothes for a year, completely covered with strings of wampum, in various figures, with which her hair, her ears, her arms, and her waist even down to her knees, are decorated; her hair must be greased, and her face painted with all sorts of colours, which gives her a shocking appearance, and at the same time, the husband's person is similarly adorned.

When the wives of these barbarians are pregnant, they have no intercourse with their husbands; they do not even touch with their hands the meat that they eat, but with a stick or a string; their delivery is not attended with much difficulty; when the time is at hand, they go into the woods to some convenient bush or tree, where they lie down for a short time and are delivered without much pain. Immediately afterwards they go into the water, and wash themselves and their infant, and the day following they are as fresh and as well as before. They wrap up the child in some old rags or

skins, lay it on a board somewhat larger or longer than its body, to which they fasten it, and they put a deer-skin over it, and when they take up the child to give it suck, they take board and all, so that it always remains fastened, and thus they carry it upon their backs.

While the children are sucking, their bodies are white, but afterwards they smear them over with bears' grease, and a kind of black substance which they find on the sea shore, and let it dry in the sun, in consequence of which the bodies do not become quite black, but of a brown or yellowish colour. They take much care of their children, and suckle them until they are three or four years old, feeding them at the same time with some meat, and the milk of wild animals; in consequence of which they thrive exceedingly, and are always fresh, lively, and well-shaped, so that there is seldom seen among them a cripple, or humpback, or otherwise deformed person. They generally teach their children to walk when they are nine months old; they have nothing on them till they are pretty well grown, then they give them a name taken from any thing which they think best suited to the individual.

While they are boys, they employ themselves in fishing, and when a little older they go into the woods, and exercise themselves in shooting and hunting; and when they have, by some exploit, given proofs of their manliness, they look out for a wife; otherwise they consider it would be shameful for them to attempt to get married. The girls remain with their mothers, and assist them in the care of the household, such as making mats, and carrying small bundles. When they want to get married, which generally happens when they are thirteen or fourteen years of age, they are accustomed to cover their breasts, and wear something upon their heads, by which it is understood that they are ready for a husband.

CHAPTER VII.

Of the Exercises and Occupations of the Indians.

The exercises of the Indians and their usual employments are fishing, hunting, and shooting with bow and arrow, in which they possess great skill, being used to it from their infancy: they can shoot a bird flying, and a deer running at full speed. On the subject of their hunting, the engineer, P. Lindström, in his manuscript treatise, writes as follows: "As soon as the winter is over, they commence their hunting expeditions, which they do in the most ingenious manner. They choose the time when the grass is high, and dry as hay, the sachem collects his people together, and places them in a circumference of one or two miles, according to their numbers; then they root out all the grass around that circumference to the breadth of about four yards, so that the fire cannot run back upon them: when that is done they set the grass on fire, which, of course, extends all round till it reaches the centre of the circumference. Then they set up great outcries, and the wild animals fly towards the centre, and when they are collected within a small circle, the Indians shoot at them with guns and bows, and kill as many as they please, by which means they get plenty of venison. When the grass has ceased to grow, they go out into the woods, and shoot the animals which they find there, in which they have not much trouble, for their sense of smelling is so acute that they can scent them like hounds. At their meetings

they are accustomed to exercise themselves with shooting. Their sachem causes a turkey to be hung high up in the air, of which the bowels being taken out, and the belly filled with money; he who shoots the bird down, gets the money that is within it.

Although the Indians, when the Swedes first came into the country, had no instrument or tools made of iron, or any other metal, nevertheless, they could perform every kind of work with their hands with such dexterity and neatness, that the Christians were struck with astonishment. They make their bows with the limb of a tree, of above a man's length, and their bow-strings out of the sinews of animals; they make their arrows out of a reed a yard and a half long, and at one end, they fix in a piece of hard wood of about a quarter's length; at the end of which they make a hole to fix in the head of the arrow, which is made of black flint stone, or of hard bone or horn, or the teeth of large fishes or animals, which they fasten in with fish glue in such a manner, that the water cannot penetrate: at the other end of the arrow, they put feathers. They can also tan and prepare the skins of animals, which they paint afterwards in their own way. They make much use of painted feathers, with which they adorn skins and bed covers, binding them with a kind of net work, which is very handsome, and fastens the feathers very well; with these they make light and warm clothing and covering for themselves: with the leaves of Indian corn and reeds, they make purses, mats, and baskets, and every thing else that they want. I can show a little purse of Indian corn leaves, and two large ones which my grandfather brought with him from that country. They make very handsome and strong mats of fine roots, which they paint with all kinds of figures, they hang their walls with those mats and make excellent bed clothes out of them.

The women spin thread and yarn out of nettles, hemp, and some plants unknown to us. Governor Printz had a complete suit of clothes, with coat, breeches, and belt, made by those barbarians, with their wampum, which was curiously wrought with the figures of all kinds of animals, and cost some thousand pieces of gold, as the engineer, P. Lindström, relates.

They make tobacco pipes out of reeds about a man's length; the bowl is made of horn, and to contain a great quantity of tobacco; they generally present these pipes to their good friends when they come to visit them at their houses, and wish them to stay some time longer; then the friends cannot go away without having first smoked out of the pipe. They make them, otherwise, of red, yellow, and blue clay, of which there is a great quantity in the country; also, of white, gray, green, brown, black, and blue stones, which are so soft that they can be cut with a knife; of these they make their pipes a yard and a half long, or longer.

Their boats are made of the bark of cedar and birch trees, bound together and lashed very strongly; they carry them along wherever they go; and when they come to some creek that they want to get over, they launch them and go whither they please. They also used to make boats out of cedar trees, which they burnt inside and scraped off the coals with sharp stones, bones, or muscle shells.

CHAPTER VIII.

Of the Trade and Money of the Indians.

These barbarians trade with the Christians, but chiefly, by way of barter, giving one merchandise for another. The principal things they have to sell are all kinds of wild animals, fowls, birds, fish, and fruits, all things which abound with them and serve for nourishment. In return for these, they get cloth, kettles, axes, knives, small mirrors, and old woollen and linen clothes; they also get some articles of food, bread, and other preparations of Indian corn. While my father and grandfather lived among them, some Swedish women had undertaken to make small caps out of all kinds of old clothes, at the top of which they fixed a tassel of various colours, which they made of differently coloured rags, which they unravelled and mixed together. Those caps pleased the Indians extremely, and they gave good prices for them in their money. The money of the Indians, which they employ in their trade is neither made of gold, silver, nor any other metal; they consider those as of no value: their money consists of beads, neatly cut out of brown or white cockle, muscle or oyster shells, through which they bore a hole and string them together on a thread like pearls; these they call *Zeband.** In trade they measure those strings by their length; each fathom of them is worth five Dutch guilders, reckoning four beads for every stiver. The brown beads are more valued than the others and fetch a higher price: a white bead is of the value of a piece of copper money; but

* We call it *wampum.*

a brown one is worth a piece of silver. They string them together, and thus keep them.

On the subject of the money of the Indians, the engineer, P. Lindström, writes as follows: "Their money is made of shells, white, black, and red, worked into beads, and neatly turned and smoothed; one person, however, cannot make more in a day than the value of six or eight stivers. When those beads are worn out, so that they cannot be strung neatly, and even on the thread, they no longer consider them as good. Their way of trying them is to rub the whole thread full on their noses; if they find it slides smooth and even, like glass beads, then they are considered good, otherwise, they break and throw them away. Their manner of measuring their strings is by the length of their thumbs; from the end of the nail to the first joint makes six beads, of which the white ones are worth a stiver, or piece of silver money, but the black or blue ones are worth two stivers or a piece of silver."

CHAPTER IX.

Of the Government and Laws of the Indians.

The Indians have a chief or king over them, whom they call *Sachem.** The office is hereditary, but on the mother's side, in order that no illegitimate children be placed at the head of the nation. When the king dies it is not his children who succeed him, but his brother by the same mother, or his sister's, or her daughter's male children, for no female can succeed to the government. The king has his council of about two hundred men, who are the oldest and the most respectable of his people. Nothing of importance, such as war, peace, the sale of land, or the like, is undertaken, without having been first discussed in council, to which are not only called the counsellors, but the common people. The council is held in the following order; the king sits in the middle, and the counsellors sit around him on one side, like a half moon, and the common people on the other side, in the same order; the king begins by stating to the meeting the object for which it is called; he then asks the council for their opinions, designating him who is to speak first, and the others in succession. While the counsellor speaks every one is silent, and when he has finished, he says so, in order that he may meet with no interruption when he is speaking. When the opinions have thus been taken, the king makes his decision known, which all confirm by their approbation;

* In the Delaware language, *Sakima.*

the matter is then considered as finally settled, and the decree is to be carried into execution. My grandfather, in his Indian dialogues gives the particulars of such a council, which was held among the Indians respecting the Swedes, and which will be inserted at the end of this treatise. When they sell some lands to the Christians, and have received payment for it, the king divides the money or goods among the people, reserving for himself the smallest share.

Almost all the Indian nations in this northern part of America make use of a token of peace and friendship, with which they confirm all that their councils have determined upon, whether it be war, peace, or any other important business. What they call the *calumet** is a tobacco pipe of red, white, or black colour; the bowl of which is of a fine red, well polished stone. This pipe is made of a pretty strong reed, three feet and a half long, and adorned with feathers of various colours, and with women's hair woven in various manners. To this pipe are fixed two wings, much like those which are described in the Caduceus of Mercury. When they have made any contract or treaty, either with the Christians or other Indians, they give them the calumet to smoke, which finally seals the agreement, as they believe: if any one should afterwards break it, he would be visited by some great misfortune.

If any one wish to travel through America, he ought to provide himself with such a calumet; for the moment he shows it, the Indians understand that he comes to them as a friend; and if they then show their own, he may be sure that he can come forward and talk with them: if they then

* This word is not of Indian derivation; it was introduced by the French among the savages. *Calumet, Chalumel, Chalumeau,* means a rustic or shepherd's pipe, or flageolet, which in shape resembles a tobacco pipe, the bowl excepted. These words are derived from the Latin *calamus.*

give him their calumet to smoke, he must make them smoke out of his, and then friendship is firmly established between them. This, with many more particulars, is related by Lewis Hennepin, in his Description of America.

When the barbarians choose a king, they do not care so much as to who is the nearest in the order of succession, as who is the best and fittest man to be put at the head of the government. This is exemplified by what Pastorius relates in his history of Pennsylvania. Once King *Calkanicha* visited our Governor, William Penn, and showed great inclination towards the Christian religion: he was unexpectedly taken sick, and, therefore, determined to remain among us. As his sickness increased, he caused his nephew, his brother's son, *Jahkiosol*, to be called to him, and in the presence of several persons, as well of his own nation as of ours, he declared him to be king in his stead, and addressed him in these words: "My brother's son! I this day pour my heart into your breast; you must love good people, and keep good company, and keep yourself away from those that are wicked. And when any matter is deliberated upon in council, you must not speak first, but you must let every body speak before you, and pay great attention to what they say, and when you shall have heard every thing, then you must determine on what is right and just, as I have done myself on all occasions. It was my wish to have made *Schoppie* king in my place, but my physician informed me that he had ordered him not to cure my sickness and make me well again, and when he was with me at Hollingshead's house, I saw that he was more inclined to drunkenness than to hearing my last words, and, therefore, I have revoked my determination, and he shall not be king after me; but I have chosen you, my dear brother's son, to be king in his place. I desire that you will deal justly and honestly, as I have done, as well with the Christians as with

the Indians. I am now too weak to say any more." Shortly after that he died, as is related by Pastorius, p. 43.

The punishments that they make use of, consist principally of fines; if a man commit murder, he may be forgiven on giving a feast, or something else of the same kind; but if a woman be killed, the penalty is doubled; because a woman can bring forth children, and a man cannot. Murder is very uncommon among them, unless they get drunk; and in that case, they excuse themselves by saying, it was the liquor that did it. When one of them is condemned to die, which seldom happens, the king himself goes out after him, as they have no prison to confine the criminals, and he generally flies into the woods: when they have found him, the king first shoots at him, and afterwards, those who accompany him shoot in like manner until he is dead. If an Indian kill another Indian of a different tribe, those of the tribe to which the murdered man belonged send one of their men to kill one of the other tribe, and thus war is kindled between them. Otherwise, there is no law among them, and they generally exercise the law of retaliation.

CHAPTER X.

Of the Warfare and Weapons of the Indians, and of their Cruelty to their Enemies.

The Indians are often at war with the surrounding tribes, particularly the Mingoes; but they dare not engage with the Christians, since they have discovered that they are superior to them in the military art, which they did when they first arrived into that country: they were then mightily afraid of our weapons, such as guns, muskets, swords, &c.; so much so, that when they first heard a report of a fire arm, they would not remain while the firing continued. Therefore, they lived in friendship with the Christians, particularly with the Swedes. But at first, they had some skirmishing with the English; as Samuel Purchas relates, in his 10th Book, Chapter 6th. When they go to war, each provides himself with a bow, and a sufficient quantity of arrows, which they carry on their backs in a quiver made of rushes, platted together. Formerly, these were their principal weapons; but now, they have learned to fire muskets, which they purchase of the Christians. They wear on their heads a red turkey's feather, as a sign that they are going to shed blood; and on one of their arms they have a shield made of bark, or the skin of an elk. After they have carried their wives and children to an island, or other place of safety, they proceed on their way in a certain order; and when they meet their enemies, they attack them with great outcries; they think they have had a great battle, when ten or

twelve men remain dead on the field. Those who gain the victory take off the scalps of the enemies they have killed, and carry them away as a warlike trophy. Those who have returned from the battle, or have done some great action, dig a large pit in the earth, as a monument for travellers to look on, that they may know of their great deeds; when the hole falls in, they dig it again, as is related by Captain Richard Waitbom, in his description of the country.

When they have obtained a great victory, or are delivered from some misfortune, they make a great fire in token of rejoicing, round which the men and women dance with singing and clapping of hands: they believe that the evil spirit gets into the fire and dances in the flames before them.

They are very cruel in the treatment of their prisoners: they cut and slash them alive, cutting off their ears, their noses, their tongues, and their lips, and also their fingers and toes: they also cut off pieces of flesh from different parts of their bodies, and then they strew ashes over the wounds in order to prevent the blood from flowing, and that their victims may not die too soon. Such an example occurred in the year 1646, while my father and grandfather were in that country. The Indians had taken one of the Mingoes and bound him to a tree; then they made a large fire around him, and when he was as well as half roasted, they let him loose, giving him a firebrand in each hand, and taking one in each hand themselves, then challenging him to fight; and when at last, he could no longer stand and fell down; one of them sprung upon him, and with his nails, cut the skin of his forehead open, and tore off his scalp, which they crrried with them as a trophy of war.

CHAPTER XI.

Of the Religion of the Indians, and the Difficulties in the way of converting them to Christianity.

Although the Indians, being deprived of the light of Revelation, are unacquainted with the true worship of God, they, nevertheless, acknowledge a Supreme Being, a Great Spirit, who made the heavens and the earth. They say of him in their language, as has been related to me: *Opom Saccheman mah matit, mah nijr noton, mahorite mah nijr pentor;* which means "The great Sachem in heaven is not bad; he does us neither good nor harm, and, therefore, we cannot worship him." Of the evil spirit, they say: *Manetto matitte renappe pentore Saccheman, manitto apitse perenape, ankarop;* that is to say: "The evil spirit above is bad; if we don't do something to please him, he will hurt or kill us, therefore, we must worship him." They do not, therefore, worship God, who, they think, does them neither good, nor harm; but they worship the evil spirit, of whom they are afraid, and offer him sacrifices in certain places in the woods, in order that he should do them no harm. When it thunders and lightens, they are very much afraid; they hide themselves in the woods until the storm is over; for then, they say, the Good Spirit is angry.

The engineer, P. Lindström, relates, that they appear to have some notion of Christ and the Apostles, as they tell remarkable stories, which they say they have received by tradition from their ancestors, and which they thus relate: "Once upon a time, (they say) one of your women came among us, and she became pregnant, in consequence of drinking out of a creek; an Indian had connexion with her, and he also become pregnant, and brought forth a son; who,

when he came to a certain size, was so sensible and clever, that there never was one that could be compared to him, so much, and so well he spoke, which excited great wonder; he also performed many miracles. When he was quite grown up, he left us, and went up into heaven, and promised to come again; but has never returned. Afterwards there came a big mouth, (meaning an eloquent man) with a large beard, like your big mouths (preachers.) There was also another big mouth among us, in former times; but he also went off, (pointing to heaven:) he promised to come back, but never returned."

Their worship consists of sacrifices and dances. The former are performed in this manner: They erect an altar on the ground, and offer upon it, meat, fish, tobacco and all sorts of fruits; this they do whenever they return from a war, or are preparing to go out to fight, otherwise, they think that they will be unsuccessful. In performing their sacrifices, they utter lamentable cries with strange contortions of their bodies.

They perform their dances in a circle, with songs and joyful cries; two of them stand in the middle, singing and running to and fro, holding in their hands a hollow reed, or dried skin, which is curious to look at; they keep time extremely well.

Father Lewis Hennepin, has mentioned the obstacles that are in the way of the conversion of the Indians to the Christian faith. He spoke from his own experience, and states those obstacles as follows:—

1st. "The Indians themselves acknowledge, that they are very much attached to their ancient superstitions, and unwilling to believe what they cannot understand; so that, when one speaks to them of resurrection, and tells them that after death, if they will believe in Christ and suffer themselves to be baptized, they will go to heaven, which is a much finer

country than their own, they will immediately answer by asking, whether in that country there is plenty of game, and plenty of fish; and if you tell them, that when there, they will neither want to eat nor drink, but that they will enjoy the bliss of seeing God face to face; they will answer by saying, that we must be great liars, for how can a man live without meat or drink? To this must be added their unsettled mode of life, always wandering from one place to another, so that, after their children have learned something, they forget it immediately, when they go with their parents into the woods.

2dly. "Another impediment to the conversion of the Indians, is that so many of us act differently from what they profess, by trying to cheat them out of their goods; so that they will not believe but that it is meant to deceive them, for otherwise, they say, our people would live consistently with their doctrines.

3dly. "It has unfortunately happened that some of the missionaries and teachers that we have sent to them, particularly those that went first into the country, found great difficulty in learning their language, which is rich and complicated, so that they could not carry on a proper intercourse with them; some of them by their conduct destroyed the good effects of their lessons, by endeavouring to turn every thing to their profit, so that one of the Indian chiefs once spoke of them in this manner: "As long as we have beaver and other skins, the missionaries stay with us and show us great friendship; they teach our children their catechism, and how to say their prayers; they constantly stay with us, and even do us the honour to partake of our feasts; but as soon as we have no more skins, then those gentlemen begin to think that their presence is no longer necessary." This and much more of the same kind may be read in the above cited work of Father Lewis Hennepin.

CHAPTER XII.

Of the Funerals of the Indians.

As the Indians are not in the habit of committing excesses in eating and drinking, but live upon good fresh food, and on all kinds of wholesome fruits, and drink nothing but pure water, they enjoy excellent health, and are seldom sick: when that happens, and when they are taken sick, either inwardly or outwardly, they are so well acquainted with herbs and plants, that they immediately find a remedy for their complaints. Therefore, they generally reach a very advanced age, so that many of them live more than a hundred years. Their medicines seem very trifling, yet their effects are astonishing, and unless a man be truly incurable, they know immediately how to prescribe for him; but the remedies they employ they carefully keep secret from the Christians. They have a cure for the bite of the large poisonous snakes, with which their country abounds, which is truly wonderful; it is a kind of root, which they call *snake root;* they chew it and mix it with their spittle when fasting, and lay it upon the wound; it almost immediately reduces the swelling, and it soon effects a complete cure.

After they are dead, they are carried by the principal men among those that they leave behind, to a certain place; their relations and friends bring precious and valuable articles to their grave, as tokens of the affection which they bore to the deceased; and in order that he may be provided with every thing that he may want when he comes to that beautiful country, which they believe lies far to the west, where people go after their death; a country, they say, abounding with game and fish, and with every thing that may be wished for.

They make their graves quite round, and line them with logs, and, for their great men, with planks or boards. Then they lay the corpse in it, in a sitting posture, and place by him his shield and other weapons; they tie his hands together, one on each side of his head; they lay planks or boards underneath to support it; then they fill the grave with earth, and put planks or logs upon it to keep it from the wild animals; they fix in the middle of it a long painted pole in remembrance of the deceased, on the top of which, if he was a good hunter, they put the figure in wood, of some wild animal, and if he was a good fisherman, that of a fish. Afterwards the relations and friends go once a day to the grave during three months, and there sit round it to mourn for the deceased, with cries and lamentations, asking him why he left them so soon, and why he would not stay longer among them; whether he had not good meat and good drink, and every thing else that he could wish? Their sorrow is expressed in this manner, and they blacken their faces during a whole year. They are very attentive to the preservation of the graves, that they may not fall in or be overgrown with grass or bushes, lest the memory of the dead should be forgotten.

Thus, we have laid before our readers a short description of those American Indians, and the manner in which they live after their heathenish way. It becomes us, Christians, to be thankful to Almighty God, that we are not like them involved in darkness, but have received the light of the blessed gospel. We are also, bound to pray to the same Almighty Being, that he may open the eyes of these benighted people, and lead them into the way of his salvation, that he has prepared for all nations, and that they may turn from darkness to light, and from the power of Satan to the Lord's grace and mercy. And so may God's holy name be praised and magnified now and for ever.

BOOK IV.

VOCABULARY AND PHRASES IN THE AMERICAN LANGUAGE OF NEW SWEDEN, OTHERWISE CALLED PENNSYLVANIA.

CHAPTER I.

OF GOD, HEAVEN, AND THE SEASONS.

Manetto, God, Spirit, Angel.
Manetto N$\tilde{o}$*k*, God the Father.
Manetto Nissianus, God the Son.
Chintika Manetto, God the Holy Ghost.
Pæntor chijr, j$\tilde{a}$*ni Manetto, N'atta nacha Manetto, Suck cuitte Manetto, hatte taani chichæ.* These exist together, and are the same God; there are not three Gods, but only one God in existence.
Mochæærick, Mochijrick h$\tilde{a}$*rit, ock Vinckan Manetto*, The very great, good, and merciful God.
Quinætzi suhwijvan manotuttut maranijto, He is so wise, and so intelligent, that he can do every thing that he pleases.

H$\tilde{a}$*ritt Manetto*, Good angel.
Manunckus Manetto, Bad angel.
Hocque Hocquæssung, Heaven, sky.
Mochijrick Hockung, The great dwelling-place; the heavenly mansion.
Hocquæssung oromat hatte, Heaven is very far from us.
Hocquæssung mochaærick h$\tilde{a}$*ritt, ock mochæærick Saminackot*, Heaven is very fine and delightful.
Hockockque, The clouds, the sky.
Hockockquæ vopeck, White cloud.
Hockockque neskæg, Black cloud.
Chissogh, Sun.
Nippe Chissogh, Moon.
Aranck, Stars.
Kuun, Snow.
Kuun pæwo, It snows.
Suckra, Rain.
Suckrat, It rains.
Suckrat mochijrick, It rains hard.
Tancketitt Suckra, It rains softly: it drizzles a little.
Pajackok, Thunder.
Pajackok pæwo, It begins to thunder.
Schackhan, Wind.
Mochijrick Schackhan, There comes a hard wind.

Kattæen, Year.
Chischvicke, oppan, Day.
Boquickan, Night.
Ciutte oppan, One day.
Apitzi Apongo, It will be day presently.
Apongor, To-morrow.
Nissochkenacka, The day after to-morrow.
Orockquæ, Yesterday.
Sittbock, Evening.
Sættbock, Sippahe, In the evening early.

Oroquickan, To-morrow evening.
Oroqùicke, Noon.
Apitzi pischeeo, It will be dark presently.
Sichkóngor, *Sicquangh*, The moon.
Mætzi Hócquem, It is fine weather, Summer weather.
Hwijnaminck, Summer.
Nippenæ, Midsummer.
Uránda, Heat.
Nijr úranda hatte, I am warm.
Takòcko, *Takockque*, Autumn.
Knitz Takòcko, Autumn is approaching.
Knitz Taroxo, It is very dirty, (muddy.)
Suckra mochijrick pævo, Rain is long a coming.
Hurit Takócko Scháchan, Fine fall weather.
Rhoóngor, *Sijkóngor*, Winter.
Thávo Dakotze, Cold.
Dakòtze Rhoòngor, A cold winter.
Màtta'dakòtze, It is not very cold.
Nijr dakòtze, I freeze.
Tænda, Fire.
Jæni tænda mochijrick uranda pætton, This fire gives much heat.
Ciütte chischvickan, Day and night.
Haas Kucknuckhacki, A week.
Ciutte chissogh, A month's time.
Uska Rhomo, Many years ago.

CHAPTER II.

OF MAN, AND THE PARTS OF THE HUMAN BODY.

Renáppi, Man.
Jõs, *Maus*, Flesh.
Chicko, The soul.
Chickhicke, Life.
Hwijl, *Wijr*, Head.
Mock, Blood.
Myrack, Hair.
Hackálu, Forehead.
Hwitangaa, The hinder part of the neck, (*Cervix.*)
Schinck, Eye.
Nissa Schinck, Both eyes.
Wikijwan, Nose.
Hittaock, Ear.
Christáu, To Hear.
Christáu, nijr apitzi orati muckan, Hear! I am now going to make a right talk to you.
Tõn, Mouth.
Siættan, Lips.
Wichtõn, Beard.
Wippit, Tooth.
Manænnu, Cheek bone.
Momáunanar, Eye-brows.
Hyrano, Tongue.
Hucque, Chin.
Quckángan, Neck.
Kuntackan, Throat.
Pahæ, To cry, holloa.
Nach, *Olœnskan*, *Lœnskan*, hand, finger.*
Theromángan, Arm, the upper part of the arm.
Hwisquan, Elbow.
Onáck, the lower part of the arm, from the elbow to the hand.

* *Nach* or *Nachk*, means hand. *Lœnskan*, finger. *Olœnskan*, or *Wlœnskan*, your finger.—TRANSL.

Wichan. The lap.
Hopóckan. Back.
Hutucki. Arm pit.
Thorhai. Breast.
Chitto, Kitte. Heart.
Tritææ. To think.
Kotz chijr mochijrick Krinkomen tritææ? Why are you in such deep thoughts?
Jonáckan. Breast, milk.
Hwottei. Nättessung. Belly.
Room. Thigh.
Kuttogh. Knee.
Hickquóckan. Leg.
Hoquijran. Large bone.
Sinæt. Sinews, nerves.
Hoppæœock. Veins.
Ziit. Foot.
Hicchas. Nail.

CHAPTER III.

OF MEN AND WOMEN.

Rhènus. Man.
Aqúæo. Woman.
Nitærvus. Wife.
Hirússus. Old man.
Háusis, Hausisse. Old woman.
Nak. Father.
Anna, Kahæss. Mother.
Mæmyndet. Child.
Nissianus Son, daughter.
Pinættæt. Boy.
Oquæitæt. Girl.
Nijlon. Maid, virgin.
Hissimus, Nijlum. Brother, sister.
Rúnkasis. Kindred, relation.
Dangus. Brother-in-law, sister-in-law.
Akoores. Swede.
Senaares. English, German, Dutch.
Akoores nitaato ajuttamen. The Swedes are good and skilful warriors.
Sacchéman. Chief, commander.
Sacchéman chintika. Religious man, priest.
Mochijrick Saccheman Chintika. Bishop.
Máchijrich Sacchéman. A worldly or civil chief or magistrate.
Mochæærick mochijrick Saccheeman. Governor.
Sirinque Saccheeman. Severe chief.
Vincka Saccheeman. Merciful chief.
Hæritt Saccheeman. A good and desirable chief.
Saccheeman matta nisketij. A liberal, generous chief.
Quinæéttsi nitáto. One who is skilful at doing something.
Hæhætaa, Hæa. Alone.
Chalebackschætti. A poor man, a beggar, a servant man or girl.
Puróque. A strumpet.
Chicke. He is alive.
Minamærso. Sick.
Anckaróp. Dead.
Hacking taato. Buried.
Matta nijr minamærso. I am not sick.
Nijr minamásso. I am sick.
Nijr nickhicke. I am in good health.
Quirutteme. To quarrel.
Ajútte. To make war.
Ajutte mattáque. A duel.
Speccie Renuppi. Retaliation.
Matapping. Sit down and stay.
Tappin. Sit down.
Pack. To weep.
Krickse. To laugh.
Sevarænda. Grieved, afflicted.
Mochijrick Sevarænda hatte. To be much troubled.
Pockquijra. Weary, tired.
Nijr pockquijra. I am so tired.

CHAPTER IV.

OF CLOTHING.

Wope, Quijvan. Linen, such as sheets, shirts, &c.
Sakock quijvan. Petticoat.
Quijvan tácquin. Clothes, such as the Indians wear.
Hææs. Skin.
Hææn tackqvin. Skins, such as the Indians wear.
Kackun. Stockings.
Sippack. Shoes.
Nattas, Nattæssung. Bag, purse.
Mochijrick Nattæssung. A sack.

CHAPTER V.

OF A HOUSE AND ITS FURNITURE.

Wickw̃men. House.
Wickhing. Dwelling.
Hockung. The high building—Heaven.
Rácksans. A bowl, a dish.
Nephoones. Spoon.
Paxickan. Knife.
Tamahickan. An axe.
Huperénna. To hack, hew.
Massáppi. Beads of coral, glass, &c.
Etzkans. Needle.
Parakickan. A gun.
Aruns. Arrow, shot.
Maháres. A skin, to cover the point of an arrow.
Apisackan. Bow-string.
Quijvan. Cloth.
Woope Quijvan. White cloth, linen, shirt.
Mæckhhchæck. Red.
Mæckhhchæck Oquijvan. Red clothes, or clothing.
Cavinn. To lie down.
Catunga. To sleep.
Sijs. More.
Matta chijr sijs cattunga. Sleep a little more.
Hockung pæwo. Stand up, get up.
Hockung pæwo sixi. Get up quickly.
Hácking taan. Get you down.
Darrasymi, Rattsimo. To dream.
Mamantickan. Play, game.
Malæckhickan. Book.
Aamaræckhickan, mamaræckhickan. Letter, book, paper.
Gw̃s. Nail.
Hopickan. A gun.
Punck. Gunpowder.

Hacki. Dusk.
Tænda. Fire.
Mochijrick tænda. Great fire.
Sanckhickan. Fire place.
Hopockan. Tobacco pipe.
Huritt Siscko Hopockan. A good pipe of clay.
Huritt Assænn Hopockan. A good stone pipe, such as the Indians use.
Mahales. A flint.
Kiskhickan. Broad axe.
Sinnus. Kettle.
Wickhanim. To cook, boil.
Suckhòchan. Glue.
Chirakka. Riband or tape, or string to bind or tie with.
Tuckcheene. Open the door.
Tancketitt Skijk. Mow the grass or hay.
Maranijto tackhan. Hew the wood.
Pæat tackhan. Bring some wood.
Maranijto tænda. Make a fire.

CHAPTER VI.

OF WATER.

Bij. Water.
Mochijrick Bij. The high sea, great water.
Tancketitt Bij. A small river or lake.
Sileméssung. The sea-shore.
Sippussing. A creek or river.
Tamáckhan. Ebb tide.
Hickan. Flood tide.
Sackhang. A storm.
Mochijrick Sackhang Bij hátte. There are great storms at sea.
Mátta Sackhang Bij hátte. There is a dead calm at sea.
Wissacka. Bitter, strong.
Wissacka Bissúm. Strong liquor, drink.
Mochæærick Wissacka Bissun. Brandy.
Nijr mátzi Arna mochijrick Bij. I will go to the sea-shore.
Sisko. Clay or earth.
Máckæck Sisko. Red clay.
Wopæck Sisko. White clay.
Nuskæck Sisko. Blue clay.

CHAPTER VII.

OF VARIOUS KINDS OF ANIMALS.

Tamaaque. Beaver skin.
Tijmmæ. Wolf.
Tijmmæ Hææs. Wolf skin.
Hockus. Fox.
Sijmamis. Rabbit.
Nahanùm hææs.
Hunnekijk. Otter.
Hwijningus. Mink.

Hanicquai. Squirrel.
Kuskus. Hog.
Hokook. Snake.
Hoppæck. Worm.
Damáskus. Musk rat.
Arúm. Dog.
Kræænamen Arúm. Stop the dog.
Kupton Arúm. Bind the dog.
Hartw̃. Deer.
Pæmyy Hwijs. Fat, tallow.
Mackh. Bear.
Manunckus mochijrick Singwæs. The great mischievous wild cat, or lion.
Singquættæt, Singwæs, Lynx, wild cat.
Singues Hææs, Sinoquættæt Hææs. Lynx's skin.
Mochijrick Sinquættæt Hææs. Cat's skin.
Mackh Hææs. Bear skin.
Nijr pætton màramon Hartw̃ Hææs. I have deer skins for sale.
Chéko? What?
Chéko taiman? What will you have for them?
Quijvan áetticke. I will have cloth.
Sinhws ock vope quijvan. I have a kettle, white linen and shirts.

CHAPTER VIII.

OF FISHES, FOWLS, AND BIRDS.

Lamææs. Fish.
Hæamo. Herring.
Haamæs. Pilchard.
Tulpe, Turpa. Tortoise.
Mamaare, Dwalt. A fish like salmon, but not so large.
Hwissamick. A fish resembling the lamprey, and almost as large.
Tsáckamææs, Eel, some of these are very large.
Merætte. Crab.
Kakickan. Perch.
Mæckæck Skinck. Roach.
Pæskæn Skinck. Nine eyes, a kind of eel.
Sw̃ræns. Bird, fowl.
Kinthw̃. To fly.
Sickenem. Turkey.
Wooæ. Egg.
Homijmi, Mijni, Kaak. Pigeon.
Cahaak. Goose.
Hwijquinck. Duck.
Pomuttamen Hwiquinck. To shoot ducks.
Skeenach. Black bird.
Mæræck kaak. Gray goose.
Wopæck kaak. White goose.
Mochijrick Wopæck Siórens kaak. A large white fowl, like a goose or swan.
Turr. Swan.
Taræcka. Crane.
Mochijrick mæræck Siorens. A large gray fowl or crane.
Ahas. Raven, crow.
Skappe. Moor-hen.

CHAPTER IX.

OF TREES AND FRUITS.

Hacking. Wood, a wood.
Ooromat hácking nijr taan. I am going far off into the woods.
Skæckung. Rush, and what grows on the sea-shore.
Hættog. Tree.
Sikàttag. Cedar tree.
Chao. Pine tree.
Sijmi Táckhan. Walnut tree.
Tackquiménsi. Black walnut.
Nácki̇n Tackhan. Oak.
Sállsenbras. Sassafras.
Táhkan. Wheat.
Quiskhaamen Táhkhan. To cut wheat.
Tappanáckhan. Chips.
Neckeck. Bark.
Hácking. Earth.
Skijk. Grass such as is found in the woods, and grows very nigh.
Aana. Way.
Púmsha. Go slowly, gently.
Schaméra. Run.
Mochæærich schaméra. Run hard.
Undaque Aani, jẽni Aana. That is the way.
Hacchiháckan. To plant.
Mamantickan. Peach, Plum.
Mamantickan tackan. Peach or plum tree.
Schúntach. Pompions.
Shijtamen. Water melon.

Sikattag mijn. Juniper.
Opijmi. Chestnut.
Sijmi. Walnut.
Mijn Mijne. Cherry.
Skippo. Parsnips.
Jésquem. Jæskung. Turkish wheat, (Indian corn.)
Nackin. Acorn.
Hoppenæs. Turnips, onions, and the like.
Nøpan, Nøpẽring, Sckáta ock siatá. Tobacco.
Hicka oraaton unnar. Keep this, preserve this.
Nijr rẽe Kitzi. I speak the truth.

CHAPTER X.

NUMERALS.

Ciutte,	-	-	-	-	1.	*Pareenach,*	-	-	-	-	5.
Nissa,	-	-	-	-	2.	*Ciutas,*	-	-	-	-	6.
Nácha,	-	-	-	-	3.	*Nissas,*	-	-	-	-	7.
Nœuwo,	-	-	-	-	4.	*Haas,*	-	-	-	-	8.

Pæschun, - - - -	9.	*Atack Haas,* - - -	18.
Thæræn, - - - -	10.	*Atack Pæschun,* - -	19.
Atack Kiutte, - - -	11.	*Atack Thææræn,* - -	20.
Atack Nissa, - - -	12.	*Nissinacke,* - - -	Idem.
Atack Nàcha, - - -	13.	*Nissinacke Ciutte,* - -	21, &c.
Atack Nœuwo, - - -	14.	*Ciutábpach,* - - -	100.
Atack Parenach, - - -	15.	*Ciutabpach Ciutte,* -	101.
Atack Guttas, - - -	16.	*Ciutabpach Nissa,* -	102.
Atack Nissas, - - -	17.	*&c.*	

CHAPTER XI.

PIJRI SIMÆCKAN, OR DIALOGUES.

Nw̃e itta. Come here.
Checkw táiman? What will you have?
Tuan Kwmæn? Whence come you?
Utarijo ooromat. A great way from hence.
Keko pætton. What do you bring with you?
Jw̃s Pætton, mochijrick huijs hatte. I bring meat which is fat enough.
Kékw taiman? What will you have for it?
Zæaband ætticke. Perhaps money.
Mijrikon. We will barter.
Kckw kommijre? What will you give in exchange?
Aquijvan. Cloth.
Paxickan. A Knife.
Tamhichan. An axe.
Hyperænn. A hatchet.
Massáppi. Beads.
Elzkans. Needles.
Chekw rwænse? How do you call that?
Maita nooto. I don't know.
Tucktaan. What are you doing? Take care.
Natahwirsi. (I am going) a hunting.
Tuan Atappi? Where is the bow?
Wiching hatte. In my cabin, in my house.
Ættichemacha Atappi. May be I can have two or three bows.
Pomuttamen cijr? Will you shoot?
Moshjuttamen. I have shot.
Pæætjws. Will you let me have meat.
Máramen. I will buy of you.
Mah. Here it is.
Mátta hw̃ritt. It is not good.
Mátta rùtti. It is good for nothing.
Simáchat. It smells bad.
Kotz mátta bachittan? Why did not you throw it away?
Kipatz. Yes, exactly as you say.
Mátta nijr Sinkattan. No, I won't do th at.
Kotz mátta miraana? Why don't you give it away?
Máramæn. No, I will sell it.
Mátta checco maramen. You will find nobody to buy it.
Ættiche? How do you know?
Narráhwo rankunti. I make you a present of it.
Chécko nijr mijre? What shall I give you for it?

Æiticke. That you may know.
Chæch Skomerijne. I shall give you money for it.
Nænnar, nænnar. Well; very well.
Tuncketitt poon och. A little piece of bread.
Sijs chékitti. Some little thing.
Mátta hattéw. I have none.
Tunundin? Where shall I take it?
Pæxt. Give here. Give me to eat.
Pæxt Bijsum. Give me drink.
Kotz? What for? why?
Konna. Because.
Nijr mátzi. I go away.
Tacktaan? Where to?
Romùngve. A great way off.
Singaæmpaa? When will you return?
Rõongor. In the winter.
Sijkongor. In the spring.
Apóngor. To-morrow.
Nissochkenacka. The day after to-morrow.
Mattápping. Sit down, and stay.
Mátta nijr tappin. No, I have not time to sit down.
Háppi. Stay.
Mitzi Sappan. Eat first.
Mochij. Willingly.
Chissbo nijr. I am full now.
Mióne. It is done; I can eat no more.
Krænamen chijr. Do you know me?
Mochij nijr krænamen chijr. Yes, I know you.
Nijr ock chür. And I you.
Renáckot huritt. So, so, that is right.
Nijr rarokùtto. I am very hungry.
Pæxt poon mitzi. Give me bread to eat.
Mátta nijr pætton. No, I'll not give you any.
Kotz málta. Why not?
Mátta mockævrik nij hátte. I have not much for myself.
Ætticke chijr nitáppi? Are we no good friends?
Mátta chéko nijr hatte pætton. I have none to give.
Poon ætticke tancketitt. But I have a little bread.
Pæxt. Give it me.
Mochij apitzi. Yes, you shall have it presently.
Rõksi Poon. Cut the bread.
Keéne, keene. Thank you, thank you.
Pæxt Bissum. Give me drink.
Mátta Bij hátte. There is no water here.
Hiw mâtzi. That you may do; good by.
Mæxtzi, matzi. I am going away immediately.
Nijr æppe. I go with you.
Mætzi næmæn. He is gone away.
Siringve. I am now angry.
Kotz chijr Siringve? Wherefore are you angry?
Kónna chir kommota nirana paxickan, manám charakitte. Because you have taken away my knife, you rogue.
Mátta, màtta nijr kommota, suck kónna pàpi nijr tàiman chijre paxickan, mátta nijr Kattunare. No, I will not take away your knife, unless I should take it in jest; I am no thief.
Pæxta, ættieke nijr apitzi bakànta. Give it to me back again, or else you shall get a cut.
Chir siringve, matta nijr hwisàsse. Ah! you are angry. I am not much afraid.
Nãe bakànta, chijr ock nijr ajuttamen. Come and cut away, and we shall both go to it.
Mátta nijr bakànta, Kónna nijr tahottamen chijr. No, no, I don't want to cut you, because you are dear to me.
Nannar. Very well, I understand well that it is so.
Nãe itta. Come here, you or I.
Ettieke. I don't know that.
Nãe, nãe. Come, come here.
Checko? What do you want?
Chijr Lamæska? Was it not you that spoke of fish; you are accustomed to go a fishing?
Mutta naato. I don't know.
Mochij. Yes, it was I.
Chijr Nitàppi, pæxt lamæxs rankunti. You are my good friend, therefore, give me some fish.

Matta hatte rankunti, chijr maramen. I have none to give away, buy some for yourself.

Scvarænda, màtta chææk hatte. I would do it willingly if I had money, but I am distressed, I have none.

Kotz matta hatte? Why have you not got any?

Tánúndin? Where should I get it from?

Matta nijr chekw hatte maramen. I have nothing to sell.

Ættícke chijr chalebacks chætti. I think you are a parasite; you have nothing to live on.

Mochij nijr matta chéko hàtte. It is true, I have nothing to live on.

Nijr pæat chijri j̃ni rankùnti. I will give you that for nothing, but you will give me something in return.

Keene itta, nijr pæat j̃ni nàtskw. Thank you; but I give you this and ask nothing for it in return.

Hocquæssung ock Hackingz mochæærick, mochijrick Sacchéman h̃ritt manetto h̃ha mochæærick Krinck-h̃men mochæærick tritææ, ock manotùttut suhwijvan maranijto.

The great God alone, the Lord of heaven and earth, sees every thing, and always acts wisely and well.

CHAPTER XII.

DISCOURSES WHICH TOOK PLACE AT A COUNCIL HELD BY THE INDIANS IN 1645, ON THE SUBJECT OF THE SWEDES AND OF NEW SWEDEN, IN WHICH THEIR SACHEM OR KING, FIRST SPEAKS WITH HIS SON, ABOUT CALLING THE NATION TOGETHER.

F. Taan hàtte Achoores? Where are the Swedes, the Dutch?

S. Hopokahàcking hatte ock Tænnakong. Some of them are at Fort Christina, and some at New Gottenburg.

F. Chéko r̃e Achoores? What say the Swedes and the Dutch, now?

S. Ræe; kotz Renàppi manùnckus, kotz r̃e bakanta Achoores anckaròpp; apitzi huritt, apitzi pæwo mochijrik Mockor, ock hatte Suhwijvan huritt taan Achoores Tutæænung. They say: Why are the Indians so angry with us? why do they say that they will kill all of us Swedes, and root us out of the country? The Swedes are very good, they come in large fast-sailing ships, with all sorts of fine things from the Swedes country, or old Sweden.

F. Sacchéman Mátzi chijr, taan pijri Saccheman ock Renappe, christuu, chekw ræe. Go round to the other chiefs, and to the common men, and hear what they say.

S. Ræe; chijr Renappe Nitappi, n̄e, nijr hatte mochijrick Oquijvan-Sinhus, Punck, Hopickan, ock chéckw chijr maramæn. They say: you Indians and we—(Swedes, Dutch,

and English)—are in friendship with each other; we are good men, come to us; we have a great deal of cloth, kettles, gunpowder, guns, and all that you may want to buy.

F. Pæntor, chécka chijr Agga Horn Nissianus rẑe? I understand; what do you say about this Agga Horn, my son?

S. Nijr rœ: matta bakanta, ættickc Achoores nitauto ajuttamen. I say, that I think it is best not to fall upon them; because the Swedes are skilful warriors.

F. Nissianus, qui sixi mátzi taan nirœna Nitappe, Saccheman, ock pijri Renappe, tirue, chijr maranijto simàckan. My son, you must go about, here and there, to our good friends the officers and the common men, and engage them to come immediately here to me, that we may consult together as to what we shall do.

S. Nœnnar, nijr matzi. It is well, I will go.

F. Mochij, pœwo sixi. Do that, but don't be long away.

The Son comes again, and salutes his Father.

S. Itta Nœk, Matta Horn. My father, Matta Horn, (that is) good b'ye, father, Matta Horn.

F. Nijr, nijr, nissiaanus Agga Horn. Yes, here I am, my dear son, Agga Horn.

S. Nœk M. nijr haite maranijto, chécka chijr tijrue. Father Matta Horn, I have done what you ordered me.

F. Uritt Nissianus, uritt chécka rœ Sacchéman? Well, my son, well, what answered the officers?

S. Rœ, pœwo Nissochkenacka.. They answered, that they would come here to us, the day after tomorrow.

F. Chijr Nissianus A. ock Renappi, mosjutamen Hartœ, ættickc Saccheman rarocàtto singa pœwo. You, my son Agga Horn, may go with the men to shoot some deer in the woods; perhaps, the good gentlemen may be hungry when they come.

S. Pæntor, apitzi nijr matzi pomàttamen. I understand that well, I will go immediately out a hunting.

After being a hunting, he returns with venison.

F. Hatte pomàttamen? Have you been a hunting?

S. Mochij hatte. Yes, I have.

F. Cheko hatte? What have you done?

S. Mochijrick Mäs ock Hartœ mochijrick. We have killed two elks and as many deer as will be wanted.

F. Sickenem matta mosiàttamen? Have you shot no turkeys?

S. Ættickc atack nissa Sickenem. I shall have also twelve turkeys.

F. Tæppat, tæppat. Enough, enough.

The people are now assembled in council.

Chijre nitappi? Are you here, good friends?

Nijre. Yes; here we are.

Huritt, huritt chijr pœwœ. That is well, you are welcome.

Chijr mattapping. Set down and rest.

The warriors answer,

Mochij, nijr pockquijra. With pleasure, for we are much tired.

Chijr rarokátto ock? Are you also hungry?

The warriors answer,

Ættieke. Yes, may be we are hungry. *Nooto, chijr ohmat ana pâmska, chijr ock rarokùtto: apitzi chijr mitzi.* I know you have gone a great way, so you must be very hungry; we shall have meat presently.

The warriors answer,

Hùritt. That will do for us.
Jõni hatte, mitzi, mitzi suhvijvan nitàppe. Here you have to eat; eat all ye good friends.
Mochij nijr mitzi. Yes, we will do our best. Give us meat.
Bissum mitzi? Do you also want drink?
Pæxt Bissum. Give us drink.
Winckan bij. That is sweet, good water.
Hiõ chijsbo, Kéne, Kéne itta. We are now well satisfied. Thanks, thanks.

The Sachem's Speech to the Warriors.

Suhwijvan nitappe, matta chijr siringve, kotz nissianus Agga Horn, põhõ nòe itta. Kònna Achoores hatte nijrõna tutænung, ock vickõmen mochæærik hatte, maramen chékõ, matta Achoores hatte, Kalebackschètti Achoores. Nijr apitzi bakántamen Achoores ancharoppan ock sinkattamen; kònna ock matta bakánta, matta bachittan, chékõ nijr maranijto, matta nooto. Kotz nijr ock tahottamen chijr pæxwo: Konna chijr ock nijr maranijto simockan, chékõ maranijto. Chijr Sacchéman ock pijri Renappe, chékõ rõe chijr? Tandarijton Achoores: matta hatte oquivan, matta Sinhus, matta Hopickan, matta Punck, matta arùns, matta chekõ hatte marameu; senaares hatte suhvijvan hùritt.
My good friends, all of you, don't take it amiss that my son has called you to this place. The Swedes dwell here upon our land; and they have many fortresses and houses for their habitation; but they have no goods to sell to us; we can find nothing in their stores that we want, and we cannot trade with them; the question is, whether we shall go out and kill all the Swedes, and destroy them altogether, or, whether we shall suffer them to remain? Therefore, I am glad that you have come here, that we may consult together on this subject. You chiefs and warriors, what advice do you give? What shall we do with the Swedes? They have no cloth, red, blue, or brown. They have no kettles, no brass, no lead, no guns, no powder: they have nothing to sell to us; but the English and Dutch have got all sorts of good merchandise.

Some of the chiefs answer,

Nijr ock Achoores seú nitàppe, tahòttamen Achoores. We are for the Swedes; we have nothing against them.
Pijri sacchéman rõe: Ættieke bakittan Achòres kònna mattaràtti, matta hatteú chékõ nijr maramen. Another chief answers, It would be well to kill all the Swedes; for they have nothing in their stores, for which we can trade with them.

The common warriors answer,

Kotz bachittan Achoores, Achoores nitàppe, màtta sheu kalebackschetti, apitzi hatte mochijrik mockor chisbo suhwijvan huritt. Wherefore should we kill all the Swedes, and root them out of the country? they are in friendship with us, we have no complaint to make of them; presently they will bring here a large ship, full of all sorts of good things.

Chijr rũe huritti, nijr ock renàckot rũe. You talk well; we, common warriors, agree with you.

Matta bakanta ock matta sinkattan Achoores? Then we shall not kill all the Swedes, and root them out of the country.

Others reply,

Matta, kitzi matta, kònna Achoores huritt, apitzi hatte mochijrik mockur chisbo. No, by no means; for the Swedes are good enough, and they will shortly have here a large ship, full of all sorts of goods.

The King's decision.

Nænnar, nijr suhwijvan Renappi, tahóttamen Achoores nitappi, nijr Renappe ock Achores sheu maramen checko hatteù ock matta ajuttamen, matta bakittan, kitzi. Right so: we native Indians will love the Swedes, and the Swedes shall be our good friends. We, and the Swedes, and the Dutch, shall always trade with each other; we shall not make war upon them and destroy them. This is fixed, and certain; take care to observe it.

The whole Meeting answers,

Nijr suhij suhvan pøha, moch kitzi! We all agree to it; it shall be fixed, and certain!

Mæætzi máttzi. Now we are going home.

Ock pijri; mochij matzi. Yes; farewell.

Tacktaan? Whither are you going?

Mechakanzioo. To our plantation.

Pæntor. I understand.

Ættickejæskung kiste. The maize is now fully ripe.

Kitzi kiste. Yes, it is certainly ripe.

Hiãh, matzi. Now, then, fare ye well.

Mæætzi Tarassi. *This is the end.*

ADDENDA.

CHAPTER I.

OF THE MINQUES, OR MINCKUS, AND THEIR LANGUAGE.

Besides the Americans whom we have already spoken of and described, there were found when the Swedes first came to this country, within eighteen miles' circumference, ten or eleven other Indian nations, who spoke different languages, and had their own sachems or chiefs over them. Among these, the Minques, or Minckus were the principal, and were renowned for their warlike character. These Indians lived at the distance of twelve miles from New Sweden, where they daily came to trade with us. The way to their land was very bad, being stony, full of sharp gray stones, with hills and morasses; so that the Swedes, when they went to them, which happened, generally, once or twice a-year, had to walk in the water up to their arm-pits. They went thither with cloth, kettles, axes, hatchets, knives, mirrors and coral beads, which they sold to them for beaver and other valuable skins. also for black fox's and fisher's skins, which is a kind of skin that looks like sable, but with longer hair, and silvery hair mixed like some of the best sables, with beaver, velvet, black squirrel's skins, &c. These precious furs are the principal articles which the Minques have for sale. They live on a high mountain, very steep and difficult to climb; there they have a fort, or square building, surrounded with palisades, in which they reside in the manner that has been above described, (p. 123.) There they have guns, and small

iron cannon, with which they shoot and defend themselves, and take with them when they go to war. They are strong and vigorous, both young and old; they are a tall people, and not frightful in their appearance. When they are fighting, they do not attempt to fly, but all stand like a wall, as long as there is one remaining. They forced the other Indians, whom we have before mentioned, and who are not so warlike as the Minques, to be afraid of them, and made them subject and tributary to them; so that they dare not stir, much less go to war against them: but their numbers are, at present, greatly diminished by wars and sickness.

My grandfather, John Campanius, having made a small vocabulary of the language of these Minque Indians, I have thought proper to insert it here, that the difference may be seen between this language, and that of the other Indians.

*Vocabulary of the Minque Language.**

Itæætsin. A man.
Achoahæffti. A woman.
Jase. Brother-in-law.
Generoo. Good friend.
Agændeero. We are good friends.
Chanooro hiss. I make much of you.
Jihadæero. My particularly good friend.
Otzkænna. Pious, good.
Zatzioore. To boil.
Orocguæ. Flesh, meat.
Mnadra, Canadra. Bread.
Onæsta. Indian corn.
Oneegha, Caneega. Water.
Canequdssa. Drink.
Tzátzie. Sit and stay.
Sischijro. Eat.
Næhhæ. Yes.
Tæsta. No.
Honon jaijvo. I am tired.
Hije. I.
Hiss. Thou.
Gaija? Have you?
Hijwe. Other things.
Tésta gaije. I have not.
Ahghoora, Zaband. Indian money as above described.
Skajaano. Valuable skins or furs, as sables, &c.
Sandergarjaago. Beaver.
Kanjooga, Ajung. Bear skin.
Hrzha. Elk's skin.

* *Minque, Mengwe, Mingoes,* in the language of the Delawares, means the people whom we call *Iroquois*, or the six nations; to wit, the Oneidas, Onondagoes, Senecas, Mohawks, Cayugas, and Tuscaroras

Sissa. Fox.
Skáiraha. Turkey.
Hláque. Skin.
Kajunckekeháque. Black skin.
Kautzie. Come here.
Zatznæri. Be quick.
Achòxa. Directly.
Avarúnsi. Thank you.
Katzha gaije? What have you got?
Kareenach. A knife.
Kareenach testa hije gaija. I have a knife for you.
Næhhæ kiss gaije kareenach. Yes, you have a knife.
Tæsta Zæroncka. I don't understand.
Hije Zæroncka. But I understand.
Scræquacksi. You are bad.
Tæsta, tæsta. No, no.
Ænhoduraada? What will you?
Skaddanijnu? Will you sell or barter something.
Anhooda? What?
Katzera. Clothes.
Aanjooza. Linen, shirts.
Khaclis. Stockings.
Atackqua. Shoes.
Kahæroonta, Karæda. A gun.
Kazeequara. A sword.
Tinnijgo otthohærha? How much money will you have for it?
Oæntack. A pot, a kettle.
Kautzie. A dish.
Karæ̃ə̂nta. A stone.
Chanoona. A tobacco pipe.
Ojeengqua. Tobacco.
Onùsse ojengua. Smoking tobacco.
Adægen, hadoogan. An axe.
Uthsijsta. Fire.
Zaruncka kahæiehæ uthsiista? Can you make fire?
Koona. Great, large.
Stunga. Little.
Tzidize. A cat.
Abgarijæ. A dog.
Testa sis chijræ. The dog does not bite.
Haagæ. A deer.
Sarakaliæ haago. To shoot deer.
Kassha schæænu. Give me that for nothing.
Chotsis chijræ. See here what I will give you.
Hie kakhto schæænu. I will give it you again.
Hoo. May be.
Hoona sattaande. Now I am going away.

NUMERALS.

Onskat,	1.	*Raiène schaaro,*	14.
Tiggene,	2.	*Wisck schaaro,*	15.
Axe,	3.	*Jaiack schaaro,*	16.
Raiène,	4.	*Tzadack schaaro,*	17.
Wisck,	5.	*Tickerom schaaro,*	18.
Jaiack,	6.	*Waderom schaaro,*	19.
Tzadack,	7.	*Tykeni d. washa,*	20.
Tickerom,	8.	*Washa ne washa,*	100.
Waderom,	9.	*Washa ne washa ònskat,*	101.
Wàsha,	10.	*Washa ne washa tiggene,*	102.
Onskat schaaro,	11.	*Washa ne washa axe,*	103.
Tiggene schaaro,	12.	*Washa ne washa rajene,*	104.
Axe schaaro,	13.	*&c.* *&c.*	

CHAPTER II.

OF SOME RARE AND REMARKABLE THINGS IN AMERICA.

As we have begun this short treatise with speaking of America in general, we shall conclude it in the same manner, and communicate to the curious reader, as briefly as possible, a few remarkable and astonishing facts. Among the many and various kinds of birds that are in America, and are worthy of being noticed, it seems proper to mention one which is called *Cunades*, and is considered to be the most beautiful bird on earth. It is about as large as a pheasant; its back and half of its wings is of a light sky blue colour. The belly, and under the wings is of a bright Aurora colour. The tail and the largest feathers are mixed with a brilliant flesh colour, speckled with sky blue; over the back the colour is grass green, and of a shiny black, which admirably contrasts with the yellow, blue, and other various-coloured feathers. The finest part of this bird is the head, which is adorned with feathers of a brownish red, which stick out in a bunch, amidst the green, yellow, and sky blue, and produce a beautiful effect. The eyelids are white, and the eyeballs yellow and red, looking like a ruby set in gold. On the top of the head it has a deep red bunch of feathers, which shine like a red burning coal. This bird is mild and tractable among those that he knows, but is shy of those that he is not acquainted with. He has a disposition to imitate the sounds of different languages and tunes.

Among the small birds of America there is none so small as the one they call *Colibri*, or *humming bird*. This may be justly called the smallest bird in the world, as its whole body is little longer than one joint of a finger; yet it does not generate like insects, but regularly lays its eggs and hatches them. What is most remarkable in these small birds is the beauty of their feathers, which shine with a variety of bright colours, much supe-

rior to those of the peacock; so that their feathers may, from their brilliancy and lustre, be compared to emeralds, and the red ones to rubies. This bird seeks its food in the fine flowery fields of America; and extracts its nourishment from the flowers as the bees do their honey. While it is feeding on a flower, it flutters with its wings, so that the flower and the animal together resemble a jewel set with living stones; and although in this manner a great deal of its brilliancy and beauty is lost, yet what remains is superior to any thing that can be seen. Therefore the American women use them as ear-rings, and consider them as a beautiful ornament to their persons. Several of these birds have been brought to Europe, stuffed and well preserved, and adorn the cabinets of the learned.

Among the fishes of America, there is a species which the Dutch call *Sea Parrots;* they have beautiful shining eyes, the pupil of which is bright as crystal, and is enclosed in a circle of emerald green; the scales are of the same colour. They have no teeth, but both their upper and under jaws are of a hard, strong, bony substance, of the same colour with their scales; they feed on all kinds of shell-fish, and with their hard jaws, as with two mill-stones, they can crack oysters, muscles, and every kind of shell-fish, and take out the meat from them. This fish is very good to eat, and so large that many of them weigh above twenty merks.*

There are two lakes in Brazil, full of fish; in a thunder-storm a quantity of them are caught, which are so fat, that the inhabitants use their fat instead of butter, and melt it to cook their victuals.

In other places in America, there is a handsome little four-footed animal, called the *fly-catcher.* The skins of some of them are speckled with gold and silver, and those of others with green, yellow, and other beautiful colours: they are so familiar with man, that they will fearlessly enter a house and settle themselves there as if they were at home, without, however, do-

* One hundred and sixty pounds.

ing any damage; on the contrary, they clear the house of flies and other insects, so that it is truly wonderful. They are so tame that they will settle themselves on a table, and drive away all the flies from those who are sitting around it. They lay small eggs, which they cover with earth, and let them hatch in the heat of the sun. When they are killed, they lose all their fine colours, and their skin is of a deadly paleness.

There is a remarkable insect in America, which the Dutch call the *flying tiger*. Its skin is spotted all over, like that of the tiger, with various colours. In size it is equal to the largest beetle, its head is sharp-pointed; it has two large green eyes, which shine as emeralds. Its mouth is armed with two hard and sharp claws, which it uses to hold its prey while it devours it. Its whole body is covered with a hard blackish scale. Under its wings there is a hard gluey substance. It has four small wings, soft as silk, and it is provided with six feet, each of which has two joints, with which they catch the flies, and other little insects; but at night they sit upon trees, and sing.

There is also a kind of fly, which the Indians call *Cucuyo*, which in the night gives so strong a light, that it is sufficient, when a man is travelling, to show him the way: one may also write and read the smallest print by the light which they give. When the Indians go in the night a hunting, they fasten those insects to their hands and feet, by which means they can see their way as well as in the day time. One night those flies frightened all the soldiers that were on guard at Fort Christina, in New Sweden: they thought they were enemies advancing towards them with lighted matches.

There grows in Peru a kind of grass, of which, if you put some in the hands of a sick man, and he remains anxious and sad, he will surely die: on the contrary, if he appear cheerful, it is a sure sign that he will recover.

In the valley of *Lampaa*, in Chili, 15 miles from St. Jago, there is an herb which looks like *Ocymi* or *Basilica:* it is one hand high, and every day in the month of June, it is covered with grains of salt, which look like pearls; the Americans think much of it, and find that it has a very delicate taste.

There is a kind of grass in Virginia, which the English call *silk-grass*. It has long small leaves, on which is a fine shiny substance, from which is drawn excellent silk, which is spun and woven into different kinds of stuffs.

The ground in New Sweden is covered with all sorts of shells, which are also found in the water and on the sea-shore, and seem to indicate that the land was formerly under water. The earth has this peculiar property, that one may sow rye in it and reap wheat, and sometimes sow wheat which will produce rye. So it is related by the engineer, P. Lindstrom.

In New Sweden, as Rudman relates, there grows a little tree, which looks like Juniper, and is called the *Savan;* it has the property of making a mare barren, or bring out her foal before the time. For that purpose you need only give her a handful of it.

In Hispaniola, there is a very high mountain, at the foot of which there is a very large cave, at the distance of five hundred feet from the sea. The entrance to it, in the form of an arch, is like the gate of a large temple. Once a sea captain, by order of the Spanish Governor, ventured into that gulf with a ship, and narrowly escaped with life. He related that the water runs into it through hidden channels, and rises into water-spouts, making a horrible noise.

In the year 1549, on the 29th of August, in Florida, half a mile from the French fort, a flash of lightning fell from heaven, which burned all the verdure on the ground, and all the birds in the air, and the water was so heated that a great quantity of fish died. This conflagration continued three days, after which the air was so unhealthy, and there was such a stench that many men died in consequence. This is related by Capt. Laudonniere, in his Travels, among several other remarkable things. In conclusion we must say: "Great are the Lord's works in all lands, and among all nations; those who reflect well thereon, have attained the highest degree of wisdom."

APPENDIX.

A LIST OF THE SWEDISH FAMILIES RESIDING IN NEW SWEDEN IN THE YEAR 1693, WITH THE NUMBER OF INDIVIDUALS IN EACH FAMILY.

Heads of Families.	Persons.	Heads of Families.	Persons.
Peter Rambo, sen.	2.	Johan Scute,	4.
Peter Rambo, jun.	6.	Matts Hollsten,	7.
Johan Rambo,	6.	Johan Stille,	8.
Anders Rambo,	9.	Anders Wihler,	4.
Gunnar Rambo,	6.	Mans Gostafson,	2.
Capt. Lasse Cock,	11.	Nils Laican,	5.
Erie Cock,	9.	Eric Molica,	8.
Måns Cock,	8.	Jonas Kyn,	8.
Johan Cock,	7.	Matts Kyn,	3.
Gabriel Cock,	7.	Bengt Bengtsson,	2.
Anders Bengtsson,	9.	Christian Classon,	7.
Anders Bonde,	11.	Nils Gastenberg,	3.
Sven Bonde,	5.	Eric Gastenberg,	7.
Johan Svensson,	9.	Lars Bure,	8.
Gunnar Svensson,	5.	Lars Johansson,	6.
Anders Nilsson,	3.	Didrich Johansson,	5.
Brita Gostafson	6.	Peter Stillman,	4.
Gostaf Gostafson,	8.	Frederic Kônigh,	6.
Jonas Nilsson,	4.	Elias Tay,	4.
Nils Jonsson,	6.	Jonas Stillman,	4.
Måns Jonsson,	6.	Casper Fisk,	10.
Anders Jonsson,	4.	Staphan Ekhorn,	5.
Jon Jonsson,	2.	Peter Dahlbo,	9.
Hans Joransson,	11.	Otto Dahlbo,	7.
Måns Staake,	1.	Johan Mattsson,	11.
Peter Stake, alias Petersson,	3.	Antonij Long,	3.
Marten Martensson, sen.	3.	Nils Mattsson,	3.
Marten Mattenson jun.	10.	And. Perrson Longaker,	7.
Mats Martensson,	4.	Martan Knutsson,	6.
Otto Ernst Cock,	5.	Nils Frende's widow,	7.
Michel Nilsson,	11.	Anders Frende,	4.
Peter Joccom,	9.	Reiner Peterson,	2.
Johan Bonde,	1.	Anders Hindricksson,	4.

Heads of Families.	Persons.	Heads of Families.	Persons.
Johan Von Culen,	5.	Lasse Kempe,	6.
Hindrich Faske,	5.	Göstaf Paulsson,	6.
Johan Hindricsson,	5.	Hans Gostafsson,	7.
Johan Arian,	6.	Johan Andersson,	7.
William Cabb,	6.	Hindrich Jacobsson,	4.
Hans Kyns's widow,	5.	Jacob Van der Weer,	7.
Chierstin Stalcop,	3.	Cornelius Van der Weer,	7.
Lucas Stedham,	7.	William Van der Weer,	1.
Lyloff Stedham,	9.	Jacob Van der Weer,	3.
Adam Stedham,	8.	Hans Petersson,	5.
Asmund Stedham,	5.	Paul Petersson,	3.
Benjamin Stedham,	7.	Peter Petersson,	3.
Brita Petersson,	8.	Peter Mansson,	3.
Joran Anderson,	5.	Johan Mansson,	5.
Broor Seneca,	7.	Hindrich Tossa,	5.
Jesper Wallraven,	7.	Johan Tossa,	4.
Jonas Wallraven,	1.	Thomas Jonsson,	1.
Conrad Constantine,	6.	Jacob Clemsson,	1.
Olle Thomasson,	9.	Olle Resse,	5.
Peter Palsson,	5.	Jacob Classon,	6.
Johan Ommerson,	5.	Hindrich Andersson,	5.
Mathias De Foff,	6.	Lucas Lucasson,	1.
Christiern Jóransson,	1.	Hans Lucasson,	1.
Carl Springer,	5.	Olle Kuckow,	6.
Israel Helm,	5.	Hindrich Slobey,	2.
Anders Homman,	9.	Christopher Meyer,	7.
Olle Diricksson,	7.	Hindrich Larsson,	6.
Anders Lock,	1.	Matte Ericsson,	3.
Måns Lock,	1.	Eric Ericsson,	1.
Hans Petersson,	7.	Thomas Dennis,	6.
Hindrich Collman,	1.	Anders Robertsson,	3.
Jôns Gostafsson,	3.	Robert Longhorn,	4.
Johan Hoppman,	7.	Anders Didricsson,	1.
Frederich Hoppman,	7.	Peter Stalcop,	6.
Anders Hoppman,	7.	Jöran Bagman,	3.
Nicholas Hoppman,	5.	Eric Goransson,	2.
Måns Hollton,	9.	Jöran Joransson,	1.
Johan Andersson,	9.	Lorentz Ostersson,	2.
Olle Pehrsson,	6.	Johan Hindricsson,	6.
Lars Pehrsson,	1.	David Hindricsson,	7.
Hans Olsson,	5.	Carl Petersson,	5.
William Talley,	7.	Jsaac Savoy,	7.
Hindrich Iwarsson,	9.	Olle Fransson,	7.
Johan Skrika,	1.	Lars Petersson,	1.
Matts Skrika,	3.	Matts Repott,	3.
Olle Paulsson,	9.	Olle Stoby,	3.
Johan Stillman,	5.	Matts Stark,	3.
Hindric Parchon,	4.	Johan Stalcop,	6.
Simon Johansson,	10.	Israel Stark,	1.
Johan Grantum,	3.	Matts Tossa,	1.
Bengt Paulsson,	5.	Staphan Joransson,	5.

Heads of Families.	Persons.	Heads of Families.	Persons.
Lars Larsson, - - -	7.	Johan Hindersson, jun. - -	3.
Christiern Thomos's widow, -	6.	Anders Weinom, - - -	4.
Paul Sahlunge, - - -	3.	Lars Larsson, - - -	1.
Lars Halling, - - -	1.	Hindric Danielsson, - -	5.
Paul Mink, - - -	5.	Olle Thorsson, - - -	4.
Johan Schrage, - - -	6.	Jonas Skagges's widow, -	6.
Nils Repott, - - -	3.	Lars Tossa, - - - -	1.
Hindrich Jacob, - - -	1.	Goran Ericsson, - - -	1.
Matts Jacob, - - -	1.	Jacob Hindricsson, - -	5.
Anders Seneca, - - -	5.	Peter Lucasson, - - -	1.

188 Families. 907 Individuals.

ERRATUM.

From page 39 to page 111, both inclusive, the running title, on the right hand pages, should be *New Sweden*, instead of *America in General*, which has been continued through mistake.

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